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THE CULTURAL AIM VERSUS THE VOCATIONAL

A problem bristling with difficulties may not infrequently be cleared up by viewing it from a new standpoint. To-day, every department of thought is more or less colored by biology. The biological mode of thinking has become the fashion and biology furnishes forth the figure and the illustration through which we seek to impart our thought to others. The field of education is no exception to the rule, save perhaps that it is just now suffering from excessive indulgence in biological principles which our educators are not prepared to digest.

A general acceptance of the doctrines of evolution as applied to man has led many to lose sight of the essential difference that exists between man and the higher animals. A difference of degree is of course conceded, but the possession of an immortal soul, the existence of a God, or the necessity of preparing here for eternal life, have all been lost sight of. As a consequence, in the proportion in which this biological frame of mind gains the ascendancy, the old aim in education tends to disappear. Educators are gradually taking their place in two opposing camps and are finding it more and more difficult to understand each other. These opposing camps frequently use the same terms, but with wholly different significance. What is virtue to one is vice to the other; what is success to the one is failure to the other; nor do the two camps any longer agree as to the

meaning of culture or of the educative process in general.

There has always been a war between God and mammon; between the flesh and the spirit, and it is vain to expect agreement as to the means and ends of education between two parties where the one seeks for the development and exaltation of the animal portion of our nature while the other seeks to subjugate the flesh to the spirit. Under the present circumstances, however, a great advantage may be looked for from a clearing up of the issues at stake, and for this purpose it will be well first to examine the present troubled condition of the educational field from the biological viewpoint, and then we shall be in a position to more clearly discern the issues between materialism and religion.

Neurologists distinguish four established modes of nerve action: (1) Automatic activities which have their seat mainly in the sympathetic system and regulate the vegetative functions; the nerve impulses involved in these acts arise from stimuli generated within the system and terminate in the appropriate adjustments. (2) Reflex activities which have their seat mainly in the lower cerebro-spinal centres and automatically adjust the organism to its environment. The nerve impulses here arise from external stimuli, lights, heat, etc., and terminate in motor responses designed to meet the needs of the organism in its relationship to the outer world. (3) Instincts which resemble reflexes in having their seat in the cerebro-spinal system and in the further fact that they involve nerve impulses generated by environmental stimuli and motor activity designed to bring the organism as a whole into better adjustment to its environment. Nevertheless, instincts differ from reflexes in several important respects: Reflexes are always immediate responses to present physical stimuli, whereas the instinctive responses may be delayed during a considerable

interval; reflexes are always relatively simple actions; instincts are always complex; reflexes pass through the nervous organism by the most direct pathways and frequently they do not involve the higher brain centres; whereas instincts involve the action of the cerebral cortex as well as that of the lower centres. But the differences that here concern us most are to be found in the facts that reflexes are always performed without the aid of consciousness; whereas instincts, in the higher animals at least, always involve consciousness, and each reflex act seems to be a complete adjustment in itself, it does not form one of a series with reference to any common end; whereas each instinct calls forth a series of actions all culminating in the attainment of some one serviceable adjustment between the organism and its environment. (4) Habits resemble reflexes and instincts and differ from automatic activities in being more or less permanent adjustments of the organism to its environment. Habits, however, are not represented in race life; they are individual acquisitions arising from the repetition of acts performed through the instrumentality of consciousness, and in this respect they differ markedly from both reflexes and instincts. As might be expected from their origin, habits are more plastic and more immediately subject to the control of consciousness than are either reflexes or instincts. As a matter of fact, however, habits and instincts are inextricably intertwined in individual life. In adult human life habit everywhere overlays instinct which it tends either to inhibit or to re-enforce.

Professor Wundt refuses to accept heredity as the specific difference between habit and instinct and seeks to find the differentiating characteristic in the completeness of the automatization. Thus he speaks of inherited instincts and acquired instincts. Other students of the subject divide habits into inchoate and complete. "Com-

plete" habit is equivalent in this case to Wundt's "acquired instinct."

Acting under the guidance of instinct, the bird migrates to escape the winter storms and returns to build her nest and bring out her young in the balmy spring days. It is the wisdom wrapped up in instinct that during the autumn days moves the squirrel to lay up his store of nuts against the lean days of winter. It is instinct that instructs the beaver in the difficult art of building its dam and supplies him with the architectural skill exhibited in his dwellings. Instinct, in these instances, is clearly a race characteristic, and its origin must be accounted for on the same principles which account for the development of morphological details of structure. Consequently, instincts modify very slowly in response to changing environments. The more highly developed instincts are, the less plastic is the individual and the less able is he to adjust himself to changes in his surroundings. Absence of instinct, however, is a defect and may be a serious handicap in the struggle for existence unless the place of the absent instinct be supplied by an equally serviceable habit. The absence of an instinct is an advantage only where it is compensated for by a habit which is a better adjustment of the organism to its environment.

In man, instincts are largely atrophied. This renders education both possible and necessary. Viewed from this standpoint, the result of the educative process may be measured by the habits which it has built up in the individual. If the educative process culminates in the establishment of a set of habits which do nothing more than re-establish the old and partially atrophied instincts, then it must be evident that education is a failure, at least in this, that it failed to take advantage of a quality in the human infant to which man's progress in the conquest of his physical environment is mainly due. We

must, therefore, take issue with many of the implications of the culture epoch theory and with the materialistic school which looks to man's physical heredity for the pattern that is to be worked out in adult life. Apart altogether from questions of religion and of the hereafter, and purely on biological grounds, this school proves itself to be in the wrong, and it is seen to be leading in a movement that means, even on biological principles, a violent retrogression, a practical reduction of man to a brute status.

In his paper on eugenics read before the Conference of Child Welfare, June, 1909, Dr. Bobbitt says: "With the rise of the science of biology, we have discovered the secret of their [the civilizations of the past] decline, and have discovered the formula for correcting it in our own case. The undermining influences were at bottom biological in their case; and the formula for counteracting them in our case must likewise be biological. The formula is the simple one used by Luther Burbank in his superb creations; for all life grows on a single stem. As is the parentage, so is the next generation. If the next generation is to be higher than this, its average parentage must be higher than our average. This law is fundamental, ineluctable, not to be vetoed or evaded."*

This is emphatic enough, surely, and if emphasis were proof, nothing further would be needed. Man is but an animal, and he who would seek his improvement must study the laws of his animal nature and obey them. To the mind of Dr. Bobbitt and his followers, education is quite secondary when there is question of improving the race, hence their plan. Select the parents of the next generation with due care; prevent the undesirable individuals from becoming parents, and the problem is solved. When this program is carried out, the human

*Proceedings of the Child Conference for Research and Welfare, Vol. I, p. 74.

race will have reached Utopia or the land of perpetual youth; at last we have learned how the work of redemption is to be carried out. The surgeon's knife and statutory enactments will secure to the state a desirable and ever-improving citizenship.

In this doctrine which assumes the essentially animal nature of man, heredity is put back again on the throne which it rightfully occupies where mere animal nature is concerned. Education, which finds its scope within the limits of individual plasticity, is but a temporizing affair that may serve to ameliorate superficial aspects of man and soften somewhat the asperities of social intercourse, but it is wholly inadequate to preserve the race or to lift it to a higher plane.

Dr. Bobbitt leaves no room to doubt his meaning in this matter, for he says on the page from which we have just quoted: "At present our doctrines of heredity are not as they were. We are coming to see that heredity is dominant in the characters of men. Human plasticity is not so great as has been assumed. A child cannot be molded to our will. The design laid in heredity is the only one that can be worked out in actuality. The actual is only a realized copy of the potential. It is true the potential is drawn in rather broad lines, thus permitting the necessary degree of adaptation; to this extent the individual is plastic."

While the purpose of statements such as these is obviously the exaltation of physical heredity and of the essentially brute nature in man, there is clearly implied an admission of failure on the part of education. We cannot take children and make them better by educating them. A superior infant crop can only be secured through a careful selection of their parents, and education is powerless to change in any marked degree the plan laid down by heredity in each infant's nervous system.

The Christian ideal stands out in sharp contrast to this. Each child must be born again of water and the Holy Ghost. He must be redeemed through saving grace that flows from God instead of arising from the flesh. Through Divine Revelation and the authority of God the child is to be redeemed from the tyranny of the flesh and transformed into a child of God. The dominant qualities of the animal, such as cunning, brute strength, rapacity, physical courage, etc., must be brought under control by the virtues of Christian life, such as meekness, humility, patience, long suffering, charity. What is virtue in the one case is vice in the other. The value of education may, indeed, be measured by the sum of the habits which it establishes, but we shall remain unable to list the habits on the positive and negative side of our balance until we determine what ideal is to be achieved. Each habit must be studied under three aspects: First, is it in the direction of our ideal; secondly, how strong is it; and thirdly, in how far has it become organized as an integral part of character. Now, the materialistic school and the religious school are radically opposed to each other in ideals of life, and hence no agreement can be reached as to the first of these questions, and until the first question is solved, evidently neither of the other two can be answered.

The protagonists of early vocational training for our children are, for the most part, quite frank in their support of the materialistic ideal. No habit is of any value that does not make directly for success in the biological struggle for existence. The questions that are asked, consequently, are what procedure will minister most directly to the child's physical prowess, to his economic productiveness, to his power to earn increased salary, his industrial efficiency. Whether or not a given discipline will help to lift the child's ambitions above money-getting and material things, whether it will tend to make

him charitable, humble, submissive, merciful, high-minded, religious, or not, is a matter of indifference. To live in the realm of beauty, to acquire the power to enjoy good literature, to value a fine painting, more than a saw-mill, the glory of a sunset more than the cunning to outwit a weaker brother in business, to place the common good above all individual needs, to gladly die for a principle; these are things which find no room in the scheme of education that holds as its loftiest ideal the re-enstatement of partially atrophied insinets, and they are overlooked as of at most an incidental value by those who are striving to push vocational education into the place which Christianity has assigned to the cultural.

Of course vocational training may be had without sacrificing that training which makes for culture. There is a dignity and a value in labor. Man must eat bread; nevertheless, "Not by bread alone doth man live, but by every word which proceedeth from the mouth of God." Thrift is not to be condemned, nor skill in bending matter into shapes of beauty, even Jehovah did not disdain the labor of the skilled workmen of Israel in the adornment of His tabernacle and in the building of His temple. Fine raiment, magnificent dwellings, the glory of the world and of human achievement are not condemned as valueless merely because they are made subordinate to an aim that is higher than the physical world. "It is written that God only shalt thou adore, and Him only shalt thou serve." The Christian Church dignified labor, she struck the manacles from the hands of the slave, she taught the savage to bring his animal passions into subjection through the sweat of his brow and the energy of his muscles, but in doing this she never for a moment lost sight of the importance of lifting the mind above the gross and the material. She taught her sons to cut the marble from the quarry, but while he labored he was conscious that his efforts were tending to create a thing

of beauty that would lift him up before the face of God and that would call his brothers to worship and reveal to them something of the beauty of the Creator. He labored not for himself but for God and fellow-man. In this spirit he reclaimed the desert places and turned them into fruitful acres. In this same spirit he created the fine arts, he preserved whatever of beauty or of culture remained to him from the wreckage of civilizations that had wandered from the face of God back into the realms of the beast. The laborer in the quarry, the sculptor and the architect cared for no other immortality than that which was preserved in the Book of Life, and for the most part they neither sought nor obtained aught for themselves save that which was necessary to sustain life and to help them in the official performance of the high tasks which they had set themselves.

It is hard for a Christian to be patient with those who urge him to educate his child so that he may be physically able to master his fellow-man on the football field or in the physical struggle for existence. It is difficult for him to be silent when he is told in the name of science and of progress that the disciplines offered by our educational institutions have value only in so far as they tend to develop the brute instincts and to make each man strong for the brute struggle and forgetful of all the higher things that would disarm him and render him capable of offering himself up for an ideal.

THOMAS EDWARD SHIELDS.

SPECIMEN SCHOOL DRAMAS

In a former article the occasional use of the drama in the school was described, such as the performance of plays on special occasions, the use of dialogues, the efforts of individual teachers to use the drama in teaching astronomy, history, and morality: all these attempts being signs of a longing to utilize the drama in teaching the child. It was suggested in the same article that perhaps the time has arrived for using the drama as one uses a method or a text-book, and that the question should be given decent attention, not pooh-poohed out of discussion simply because methods and text-books in our time have become almost a pest. The right method and the efficient text-book will always be a rare article, and must be carefully sought for among the rubbish of the time.

The other day I ran across an old number of a magazine called "New York Teachers' Monographs," and was pleasantly surprised to see the space given up to this subject of the drama in the school. In a preface to three plays for little children Miss Sadie Weisbord declares that "the formation of the habit of using good English where foreign, colloquial and slang expressions flourish, is one of the great tasks of the teacher": and "she will find that the greatest headway can be made through the play. Here greatest self-expression is secured. So to dramatization she turns! Three types of children confront her. There is the child who is overflowing with tales of home life, of parties, weddings, outings, whose imagination wanders lightly from the realms of the real to the unreal. With this type the teacher has little difficulty. The errors may be numerous, but there is a ground-work upon which to build up the proper expressions. The second type of child speaks only upon invita-

tion. The third type is the hardest of all. It is represented by the child who remains silent nearly all the time, who speaks only with much urging, and then responds in monosyllables." Miss Weisbord would have these three types of children play little dramas, partly composed, partly spontaneous, and during the drama the teacher, watching and listening, is enabled to learn many things about the children. Her method is this: First, she tells the story which is to be dramatized, and goes over it often; then the brighter children are encouraged to act the drama; finally the silent ones are brought to the front. Here is a sample play in which the popular expression, "I aint got no——" is corrected.

THE ANT AND THE GRASSHOPPER

Mr. Beetle. Good morning, Mr. Grasshopper. Where are you going this cold winter day?

Mr. Grasshopper. I am going to Lady Ant to ask her for some food.

Mr. Beetle. *Haven't you any of your own?*

Mr. G. *I haven't any of my own.* Lady Ant will give me some.

Mr. B. I hope she will. (*Exit. Lady Ant enters.*)

Mr. G. How do you do, Lady Ant?

Lady Ant. It is nice and cold now.

Mr. G. Yes, I am very cold and hungry, too. Please give me something to eat.

Lady Ant. *Haven't you any food stored away?*

Mr. G. No, *I haven't any.*

Lady Ant. Why, what have you been doing all summer?

Mr. G. I was singing all summer.

Lady Ant. Well, now you may dance.

Miss Weisbord gives a longer play on the story of Henny Penny to correct such expressions as *I seen*, *I*

sawn, I knowed it, I feeled it, etc.; and the play of Little Red Riding Hood to correct such errors as "it is me." And her concluding remark is that "only thus can the teacher know what impressions the children have received, and only thus can she do her part in developing expression through correct speech."

Miss Ella K. Jelliffe in the same magazine provides eleven dramas, short and long, from the story of "The Three Bears" up to a fairy drama for the larger children, and this is her foreword: "It is now fully recognized that the play impulse is one of the most potent of educational forces. Therefore, it is believed that the acting of these old stories, which so appeal to little children, will not only satisfy their personal interest in them—an essential factor in reading—but conduce to good oral expression and animation in their later reading. Moreover, since children love to make believe and take infinite pleasure in exercising their imagination, it is not at all necessary to have all the equipment mentioned."

Miss Sara H. Fahey in the same publication presented a school dramatization of "The Man Without a Country," which was actually played at the graduation exercises of a Brooklyn school, required twelve speaking characters, had three acts and nine scenes, and went very well with little scenery and costuming, giving something to do to the eighty-four members of the class. Miss Fahey writes about the play in this fashion: "Dramatization, as a means of presenting old facts in a new and vital form, has been too often discussed to need comment here. Suffice it to say that the method of presentation is most valuable, not simply in the lower, but in the higher, grades. The tendency in upper grade work is to live more and more among words, and less and less among the thoughts and actions which they express. The young child demands something of the individual and the personal in his work, but as he goes on the

mechanical side of school training sets in upon him, and he grows more resigned to signs and symbols. This loss of curiosity, of the inquiring attitude of mind makes ordinary methods of review among older pupils often profitless. In such subjects as history and literature, where the relation of the facts, and the feeling involved, are of more importance than the facts themselves, there is no more effective way of reviewing than by dramatization. There need be no attempt to construct, in any strict sense, a play in conformity with dramatic laws. It is sufficient that the central idea of the work be brought out prominently through the actions and comments of the characters. We must bear in mind that drama and dramatization are not identical. Every subject in the schools has some phases which can be vitalized by dramatization, whereas the number of themes suitable for legitimate drama, we all know, is very limited. In the play which follows, the aim has been to select, on the one hand, such features of the story as make the theme intimate and personal, and on the other to utilize, verbatim, the author's great utterances on patriotism, in order that, through dramatic force, they may impress the listener as no mere reading of them can. In order to give variety to such a treatment, and to present the lesson of the story from another point of view, patriotic songs are introduced."

This very apposite criticism Miss Fahey carried out in the play, which was actually constructed on the very lines now used by actors in the motion-picture drama—that is, just enough of action and utterance was provided to bring the main idea effectively before the audience in a short space of time. Fifteen school plays in one number of an educational magazine illustrate emphatically the impression which has gone abroad among teachers as to the usefulness of the drama in the school. Teachers have discovered in the method a virtue not commonly

known, and are eager to use it. What is that virtue? Is it not that in a brief space of time an indelible impression is left on the mind of the child? Mother may talk five minutes to baby about the danger of going too close to the kitchen stove, but it takes the stove only a second to teach the child the force of fire, if he lays a baby finger on it. The drama in the school may be described as experience from the safe side. Our grandmothers used to prepare us for practical life long ago by stories which owned similar qualities as the play. I recall one that illustrated a paradox most pleasing to the children: the longest way round is the shortest way home. Accustomed to the shortest way home for dinner or for bed, through gardens and fields and alleys, we were fascinated by the story which made it clear that the longer way was shorter because safer. I read all the novels of William Black and forgot them, but grandmother's story still holds the stage of memory. The following play for sixth grade pupils undertakes to impress children in ten minutes with a salutary respect for the teacher's knowledge and experience. This simple task with many children often takes three years.

TEACHER KNOWS BEST

Scene 1: A schoolroom.

Characters: Miss Hayes, a teacher; Billie, Oliver, Jane, Henrietta, pupils; Mrs. Sweeney; a Policeman; Other children.

(As the curtain rises, school is about to be dismissed. It is raining outside, and a bee is heard buzzing about the room. One boy makes the buzzing sound. The girls show alarm, while the boys get their caps ready to beat off the intruder.)

Miss Hayes. Do not be afraid, children. Sit still. The bee is more afraid than you are. Let him alone and he will let you alone.

Billie. Here he is around me. May I whack him, teacher?

(The boys whack at the bee, and the girls giggle.)

Miss Hayes. No, let him alone, I said. Sit quite still until he finds his way to the window.

(Silence. Buzzing diminishes.)

Miss Hayes. There! He is gone. Never fight a bee or a hornet. Just stay quite still, until he finds out who you are, and then he will fly away. He has as much right to his life as we have to ours, and so you must not injure or kill him. Since it is raining quite hard, those pupils who wish to do so may remain in school until the rain stops, or their parents come for them. And I want to warn the boys in particular about throwing stones. Some complaints have been made by the neighbors. It is very dangerous to throw stones in the streets where people are passing, and where houses with glass windows are numerous. Those that go home now should see that they put on their rubbers and raincoats. It is so easy to catch cold in this wet weather, when there is so much sickness about. School is dismissed.

(She touches a bell. Pupils rise. Touches it again. They take their books and march out of their seats. They scatter about stage. Miss Hayes exit.)

Billie. Never fight a bee or a hornet! A lot she knows about it. (Buzzing heard.) There goes the bee again.

(Boys chase the bee with their caps.)

Why, there was Dick Johnson. He sat still and a hornet just stung him in the eye, and it swelled like a punkin.

Henrietta. He must have whacked at it with his cap. All you boys do that first thing.

Jane. Dick didn't do a single thing. I was there. I saw him.

Henrietta. Well, teacher knows best. I'm just going to sit still the next hornet comes along, and see if 'tisn't so.

Billie. Teacher's pet, Teacher's little darling, daisy chicken!

Oliver. And then she talking about throwing stones! Where else would you throw 'em except in the street? There is nothing but streets, and people, and glass windows everywhere. And boys *must* throw stones.

Henrietta. Then you should not throw at all. Some day you'll be arrested for it.

Billie. Well, we're not fraidcats like girls. (*Buzzing heard.*) There's that bee again. Swat him, boys.

(They chase bee while girls scream.)

Jane. Are you coming home, Henrietta? I can't wait any longer.

Henrietta. I'm going to wait till Mamma sends over my rubbers and umbrella.

Jane. Such nonsense! Why, rain makes children grow ever so big. Water is good for flowers, and it must be good for me.

Billie. You're no flower, you're a cabbage.

Jane. And you're a hornet, Billie. Come on, Henrietta.

Henrietta. No, not till Mamma comes.

Jane. Well, you are the teacher's pet for sure. You don't do anything only what she says.

Henrietta. Teacher knows best.

Jane. Well, here goes for the rain, no matter what she says. (*Exit.*)

Billie. And here goes to swat some bees and hornets. Teacher's pet!

Henrietta. You'll find out that teacher knows best.
(*Exit Billie.*)

Oliver. And here goes to throw stones all the way home. (*Exit Oliver. Enter Miss Hayes.*)

Miss Hayes. All alone, Henrietta? Well, you shall share my umbrella as far as my house, and then you may take umbrella and rubbers home. Come. (*Exeunt.*)

Scene 2: The same place the next morning.

(*Bell rings outside. Miss Hayes enters and takes her place. Pupils enter and take their places, last of all, Henrietta, who is smiling.*)

Miss Hayes. What is the smile about, Henrietta?

Henrietta. Such funny things have happened since yesterday, teacher.

All. Oh, I know, I know, I know.

Miss Hayes. I am sure I would like to know, too.

(*Enter Jane with her throat done up in a cloth, and a heavy cloak on.*)

Henrietta. Here is the first one.

Miss Hayes. My dear Jane, what has happened to you?

Jane. Sore throat, and I had a headache and fever, Mamma said.

All. She got wet in the rain yesterday.

Miss Hayes. After me telling you all not to go out in the rain. Jane, did you get wet through?

Jane. Yes, teacher, and my feet, too.

Miss Hayes. Why didn't your mother keep you at home today?

Jane. Oh, I'm not sick any more, teacher. I didn't want to stay at home.

Miss Hayes. Well, I hope next time you will take advice from your teacher, and not be so headstrong. Will you?

Jane. Yes, teacher. Mother says you know best.

(She sits beside Henrietta.)

Henrietta. Didn't I tell you?

(Jane grimaces at her. Billie slips in with his face sideways to the pupils.)

Miss Hayes. Dear me, Billie, what is the matter with your face? Have you been fighting? I hope not.

Billie. No, ma'am, I—I run up against something.

All. He ran up against a bee.

Jane. I saw him. It was a hornet.

Miss Hayes. Tell us all about it, Jane.

Jane. When I was going home in the rain yesterday after school, Billie was in Smith's barn. There's lots of hornets there. Mr. Smith doesn't mind. He says if you let hornets alone they will let you alone. Billie, he poked a stick away up at the nest. One flew out, and Billie he fit him. Then the hornet hit Billie in the eye, and he screamed, and his eye swelled up, and his mother said served him right to fool with a hornet. He had the doctor.

Billie. I did not have the doctor. I just put mud on it.

Jane. And he yelled something awful.

All. Ah, ah, ah, doesn't teacher know best, Billie?

(Billie glowers at them. Enter Oliver rather sheepishly and takes his seat. Much talking is heard outside. Mrs. Sweeney appears at the door.)

Mrs. Sweeney. May I come in, Miss Hayes, please, if I'm not in the way? I have a complaint to make against wan o' the boys.

Miss Hayes. Come right in, Mrs. Sweeney, and have a chair.

Mrs. Sweeney. No, thank you, ma'am, I'll not be afther disturbing the class, only just a minute, to make me complaint. There's the boy, there.

(Points at Oliver, who hangs his head.)

Miss Hayes. Stand up, Oliver.

(He stands up fiercely.)

Mrs. Sweney. He has the boldness in him, I see. Now this is the boy I have shpoken to three times about throwing shtones, and he pays no more attintion than if he was deaf-dumb shtupid. But he's come to the end of his rope at last. He broke two o' me windys yistherday afternoon. What d'ye think?

Miss Hayes. I am very sorry. I warned him before he left not to throw stones in the street.

Mrs. Sweeney. Shure, I spoke to him three times about it. Now I'm done wid talking. Why did ye break me two windys yesterday, I dunno?

Oliver. I didn't mean to. The stones just went the wrong way, I suppose.

Miss Hayes. Well, you must apologize to Mrs. Sweeney now, and you must promise me that you will not throw stones in the street. Will you?

(He remains silent.)

Mrs. Sweeney. Don't bother with him, Miss Hayes. I have that with me that'll cure him. *(Turns to door.)* Come in, officer.

(Policeman enters. Children gasp. Jane begins to cry.

Oliver drops into his seat and covers his face.)

Policeman. Sorry to trouble you, Miss Hayes, but I have here a warrant for Oliver Sims, sworn out by Mrs. Sweeney, and he must come with me.

Oliver *(Rushing to Miss Hayes)*. Oh, teacher, I'll never do it again. I promise you. I promise, Mrs. Sweeney. Oh, don't arrest me, please, please, please.

Miss Hayes. I think, Mrs. Sweeney, that if you let him off this time I can promise you that he will never give you any more trouble.

Mrs. Sweeney. If you say so, Miss Hayes, I'm agreeable.

Policeman. But he must pay for the broken windows.

Oliver. Yes, yes, I'll pay. Only don't arrest me and send me to jail.

Policeman. Very well, then. I guess we can go, Miss Hayes, and leave the boy to you. Good morning.

Mrs. Sweeney. Good morning, Miss Hayes. Sure it's you that has your hands full with sich a crowd o' childher.

(Exeunt policeman and Mrs. Sweeney.)

Miss Hayes. Go to your place, Oliver. Now, children, see how things turn out. Here is Jane with a sore throat, Billie with a sore eye, and Oliver with a sore heart, because they would do the things they were warned against. Now be careful hereafter to take the advice of father and mother in everything, and of your teacher, also, because they know best what is good and what is evil for the children.

JOHN TALBOT SMITH.

ST. LA SALLE, CATHOLIC EDUCATION, SOCIALISM.

Strange as it may appear at first sight, the conditions that gave a pretext for the gradual development of socialism, are the same as those that, in the 17th century, led St. John Baptist De La Salle to undertake his life work. Moreover the chief remedies for the evils of socialism, as pointed out by the late pontiff Leo XIII, are identical with the educational precautions inculcated by the teacher-saint, La Salle.

As founder of the Brothers of the Christian Schools, as the apostle of free schools, as the champion of the mother tongue, St. La Salle—has contributed untold services to the cause of progress in matters educational. It is, however, because of the adaptation of his pedagogical principles to the economic conditions of modern society that St. La Salle is most worthy of the esteem of every lover of truth and justice.

In the economic history of the human race, three prominent phases are easily distinguishable. There was the era of master and slave of ancient times. Then came a long period of feudalism when lord and serf divided between themselves the claims and burdens of civilized life. Feudalism was slowly supplanted by the now existing relation of capital and labor.

The industrial revolution that has been gradually unfolding for the last two centuries, has had a double tendency: to foster the growth of cities and to widen more and more the breach between capital and labor. This latter effect of modern industrial progress has given socialism a pretense of plausibility, while the growth of cities has made imperative the adoption of the educational views of St. John Baptist De La Salle.

It no longer pays to make things on a small scale and by old methods. Manufacturing is carried on most economically nowadays by means of large machinery. The enormous cost of such instruments of production puts their possession and control out of the reach of all except the wealthy. Only men of considerable means become possessors of large manufacturing plants, and the poor are glad to offer their labor to the factory owners in return for a daily wage. Capitalist and proletariat thus evolve from the industrialism of the times.

Socialism points to the constantly increasing disparity between capital and labor, and tries to arouse the spirit of envy in the breast of the laboring man. To those dissatisfied with existing social and economic conditions, socialism proposes the abolition of the family and of private property.

The same industrial progress that has so differentiated capital and labor has contributed also to the amassing of large numbers of working people in certain favorable locations. This condition has, in recent times, led to the formation of new and more congested centers of population. Towns have, as if by magic, sprung into existence; villages of a previous age have grown into flourishing cities; and cities have, as far as numbers are concerned, assumed the proportion of kingdoms.

Each of these centers of human activity calls urgently for a share in the educational bequest of St. John Baptist De La Salle; that is, for Christian schools, free schools, schools in which the vernacular is the medium of instruction. The world has adopted La Salle's plan as to free schools and the mother tongue, but the burden of establishing and maintaining Christian schools is left entirely to the Church.

St. La Salle, in his day, saw that the children of mechanics and the poor, crowded into the narrow quarters of over-populous cities, were without schools. He set

about supplying the need, and, with a courage wellnigh superhuman, he persevered in his self-imposed task till all the large towns of his native land and Rome itself were provided with Christian schools, perfectly free to all who would profit by the advantages they offered. It was necessary that those schools be gratuitous in order to preclude all excuse of non-attendance on the part of the children of the poor. Since the sons of the working class could remain in school only for a comparatively short time, it was fit that all the teaching that could be attempted, should be imparted through the medium of the vernacular instead of the Latin language which, prior to the time of La Salle, had served as the vehicle of instruction. The schools of La Salle were, moreover, to be thoroughly Christian. For a period each day the teacher was to instruct the class in the truths and practices of the Catholic faith. At stated intervals throughout the day brief prayers were to be offered, and the presence of God was to be frequently called to mind by teacher and pupils. That this religious aim of his schools should never be lost sight of, St. La Salle gave to the society of teachers he founded the title of Brothers of the Christian Schools.

The disciples of St. John Baptist De La Salle have been true to the mission set them by their spiritual father. Their institute has had prepared for the instruction of its members a treatise which falls little short of a complete theological course,¹ and for the use of their pupils in the schools and colleges of the order, they have had published a carefully graduated course of Christian Doctrine in keeping with the varying grades and classes from kindergarten to seminary.² The im-

¹ Exposition of Christian Doctrine, in 3 volumes, by a seminary professor, published by John J. McVey, Philadelphia, Pa.

² Complete Uniform Course of Christian Doctrine from Kindergarten to Seminary, published by John J. McVey, Philadelphia, Pa.

portance the sons of St. La Salle attach to the teaching of catechism may be inferred from a paper read by one of their number at one of the conventions of the Catholic Educational Association.³

Now just such instilling of Christian principles has been authoritatively declared by Pope Leo XIII as the most effective preventive of the worst types of socialism. After prolonged study of the social and economic conditions of society, the late supreme pontiff issued his well-known encyclical *Rerum Novarum*.⁴ It is plain from this document that the pope had carefully weighed in the balance all the diverse socialistic theories propounded by Babeuf, Saint-Simon, Fourier, Cabet, Proudhon, Owen, Rodbertus, Marx, Engels and Kantsky. The upheaval and destruction advocated by these theorists could be suggested only by a woful decline in religious faith, caused, undoubtedly, by the dissemination of the false philosophic views of J. J. Rousseau. The means of would-be improvement recommended by the pretending reformers were found to be too drastic, not curative but ruinous. Then Leo XIII, with his usual penetration and clearness of expression, outlined in his *Rerum Novarum* a way in which justice and harmony might be permanently established between capital and labor; and the way he indicated is built on the enduring supports of evangelical morality, as inculcated in the typical Christian school.

Inequality among men gives a foundation in nature for the disparity that exists in the distribution of the world's wealth. It is in consonance with Christian doctrine that men are unequal in many respects. Even the political equality assumed in the opening sentence of

³ Brother Baldwin on Teaching of Catechism, Third Annual Report of Catholic Educational Association, pp. 161-170.

⁴ Dated May 16, 1891. To be found in any of the standard ecclesiastical reviews shortly subsequent to its publication.

our revered Declaration of Independence was not without its opponents in this fair country of ours.⁵ Much more ready, therefore, should we be to admit of intellectual and industrial diversity. This inequality of intelligence, ambition and industry among men sufficiently accounts for an unevenness in the possession of wealth.

It is the teaching of Christ, as set forth by His late vicar, that both capitalist and laborer are members of the same body, and that consequently there should be mutual co-operation between the two classes. As a result of original sin work is hard whether it be the intellectual effort of the captain of industry or the bodily labor of the wage-earner. On both capitalist and proletariat are imposed the Christian precepts of justice and charity. Religion enforces the obligations of just contracts, deters the laborer from violence and injury, and warns the capitalist to respect the rights and manly dignity of his employe. Christian charity urges the utility of almsgiving and patience in suffering with a view to the rewards of a future life. Temperance, chastity and the other Christian virtues contribute efficaciously to mitigate the natural conflict between capital and labor.

As an antidote, then, to the evils of socialism, Leo XIII relied confidently upon the efficacy of Christian education. He considered the class rooms of Catholic schools as so many battle grounds between truth and error, between Christianity and moral chaos. Consistently, therefore, did he raise to the honors of the altar the man who had originated the kind of school that now proves the salvation of society. In 1888 John Baptist De La Salle was beatified by Leo XIII, and in 1900 the aureola of sainthood was placed on his brow by the same

⁵ Speech of Abraham Lincoln in Independence Hall, Philadelphia, immediately before his inauguration in 1861.

great admirer of his work. In the canonization of La Salle, Leo XIII manifested his appreciation of the services not only of the Brothers of the Christian Schools but of all the brotherhoods and sisterhoods engaged in the education of children.

The chief merit and utility of the educational system of St. La Salle is that it brings the blessing of the Christian school to the very door, so to speak, of the working man's family. In the whole history of Catholic education from the rise of the Alexandrine school of catechists to the present day, there have been two foremost originators, St. Benedict and St. John Baptist De La Salle. This statement is ventured with all due deference to the tripartite division of Cardinal Newman.⁶ In the era of feudalism the great Benedictine order kept the sacred flame aglow from its monastic centers in sequestered vales and on lonely mountain sides; and even at the present time, it is as a rule from the rural quiet of an otherwise unknown Collegeville, or Beatty, or Lacey, that the learned disciples of St. Benedict open the treasures of higher Catholic education to the sons of the wealthier class. Not such is the mission of the Christian Brothers. Their place of predilection is the crowded parish schools of a New York, a Philadelphia, a St. Louis, a San Francisco. It is in such schools that they can best subserve the needs of the times by bringing about reconciliation and content between capital and labor in diffusing among the masses sound Christian principles.

St. John Baptist De La Salle did not exclude higher education from the aim of his institute. Indeed, his Brothers conduct colleges in all the large provincial centers of the order. So successful, even from a worldly point of view, is the training given in these colleges that

⁶ Historical Sketches, by John Henry Newman, Monastic Institutions.

many of their graduates are prepared to avail themselves of opportunities to enter the ranks of the masters of finance. Thus it often happens that, at the alumni reunions of the Christian Brothers' colleges, the capitalist and the honest toiler converse, dine and pleasantly dwell together in brotherly peace and friendship.

If, owing to economic conditions, there is unrest in the world today, the situation cannot be improved by following any suggestions that socialism has to offer. Advice from that quarter tends to still greater discontent. As shown by Leo XIII in his *Rerum Novarum*, the state and the parties themselves, capitalist and labor, can do much to secure harmony; but the Church is the chief agency in bringing to a happy issue any strained relations that may exist between employer and employe. For the success of her mission, the Church, in turn, depends, in large measure, upon the popular type of Christian school, established by St. John Baptist De La Salle.

JOHN J. TRACY.

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HIGHER EDUCATION FOR CATHOLIC WOMEN *

To be an American citizen on this first day of November, in the year of our Lord one thousand nine hundred twelve, is the greatest privilege on earth—except one, that of the American child, the American citizen of tomorrow. Anent this privilege in an article in the *CATHOLIC EDUCATIONAL REVIEW*, Rev. Dr. McCoy, Rector of a Catholic High School in Worcester, Mass., wrote: "Have you ever given a moment to this great thought? The young people of America are the heirs to all the values of the ages, and what a marvellous heritage that is. They are of a certainty, too, the men and women of destiny. In their hands in a short time will be all the interests of life and those that concern eternity. Religion, system of government, the armies and navies of the world that even now are shaking earth and sea and sky in the thunderous throwing of the 'grim dice of the iron game,' the ceaseless breathings of the mighty engines of our industries, the passing ships of commerce, swift almost as the lightning from shore to shore, the courts, the schools, the philosophies, the arts, literature, the knowledge of natural forces and the power of their application—all will be theirs.

"The old or the middle-aged either have finished or are putting the last touches to their life work. They are up or over the mountain and are going down into the soft glory of the sunset; but the young with glad shout are breasting the eastern hills with all the radiance of a new morning in their eyes and with the fires of a new purpose glowing in their hearts.

"And they must be fitted for their mission. For this reason the citizens come and deliberate together; for this

* Address delivered at the dedication of the Catholic Girls' High School, Philadelphia, Pa., November 1, 1912.

reason they pile their gold whereby to raise the school walls; for this reason they call scholarly men and women to guide and rule; for this reason have the book presses been groaning in labor this many a year; and for this reason are eager searchers of enlightenment going down to the sea, and into the earth, and up in the sky, seeking new truths to bring back for their betterment."¹

How shall they be fitted for their mission? Church and state agree that the problem can be solved by education. The state wants good citizens and, officially knowing only this world, is largely content with a system of education that lays the emphasis on the intellectual and physical sides of the child. True, attempts are made at so-called moral education, but the state prohibits religion in public education. Accordingly, religion in the moral education of the state school must be diluted until it can give no offense to Catholic, Protestant, Hebrew or Agnostic; must be confined in a "water-tight" compartment, and must be reserved for the home and Sunday School. On the other hand, the Church founded by the Divine Teacher, obeying the command: "Go teach all nations," had an experience of almost eighteen centuries in every corner of the world when the Liberty Bell first pealed forth its messages in this city. Down the ages the Church had seen the improbability of human nature rendering "to Cæsar the things that are Cæsar's," unless it was trained to "render to God the things that are God's."

Hence we find the attitude of the Church expressed by Very Rev. Dr. Pace of the Catholic University in these words: "We mean that the boy and girl who go through the Catholic School shall have been permeated not merely with ideas about religion, not merely with definitions of religious duty, but with the *spirit* of religion, of shaping their lives in accordance with the law of God. The whole work of this (Catholic Educational) Associa-

¹ CATHOLIC EDUCATIONAL REVIEW, Vol. I, pp. 11-12.

tion culminates in this one result, namely, that religion shall not be an appendix or addition to the studies of the school, but religion shall pulsate like a vital stream through every part of our course of education, and shall vitalize every element there; and while it stoops down to accommodate itself to the needs of the little child, it shall gently and gradually lift the mind, the thought, the will of the child beyond the present range of things, beyond the horizon we survey with our eyes, to a higher world, to a world where dwells that God who is the fundamental unity, but something more: who is the power that makes for righteousness, but also the power that defines what righteousness is; who is, if you please, the Author of this scheme of things which we call the universe, and who reveals Himself alike in the circling orbs that we survey in the firmament and in the eyes of the child that sits before us in our Catholic Schools.”²

As the shades of sorrowing nature enfolded the little group on Calvary's Mount, of all, that stood at the foot of the Cross, the Church has held before her children as the model of the lovable and the good, next to the God-Man—Mary, His Mother. Till that night womanhood was largely the toy of man's caprice. The sounding hammers driving the nails through the hands and feet of the crucified Saviour rang the knell of her slavery. Our Lord died for woman as well as for man. In the treasury of His Church there has never been varying values placed on souls. The Brotherhood of Christ endowed woman with certain inalienable rights. Mother Church has always insisted that those rights shall be respected, regardless of the cost. She lost a nation once sooner than concede that the marriage-tie could be set aside even for a king.

Bishop Shanahan, then of this Archdiocese, drafted a modern declaration of rights for our Catholic girls in

² Catholic Education Association Bulletin, Vol. VIII, p. 104.

the First Annual Report of your Parochial Schools. "Our girls," said Rev. John W. Shanahan, now Bishop of Harrisburg, "have as good a right to a thorough and comprehensive education as our boys. Their opportunities for earning a livelihood in commercial and industrial pursuits are increasing from day to day. Avenues of wealth and distinction that were altogether closed against them a few years ago, are now open; and the educated women may successfully compete for her place in the literary, the business and professional world. The age we live in demands that educational privileges be extended to woman. She is worthy of them. It is the proud boast of the Catholic Church that it emancipated woman; and when there is a question of securing to woman the very choicest education suited to her sex, here, too, as in the past, the Church must lead and not follow."³

Academies and boarding schools for Catholic girls are found from the Atlantic to the Pacific. They have done noble work and their graduates represent the finest type of our Catholic womanhood. In many communities they have been the only institutions of higher education for our young women. The immeasurable debt of gratitude that is due the good Sisters who have maintained them, often by superhuman sacrifice, must be acknowledged by all who are conversant with their heroic struggles. There always will be room and a place for Academies in the Catholic Educational System.

Before the Altar of the Catholic Church there is no favored class. In the Catholic educational system, if it is true to its mission, there must be found equal opportunity for all, including the many. There can be no aristocracy in our education—*none*, not even an aristocracy of learning. The great majority of our people

³ First Annual Report of the Superintendent of Parochial Schools of the Archdiocese of Philadelphia for the year ending June 30, 1893.

in these United States are not rich and are not poor—they are the middle class, the backbone of our country. Industrious fathers and hard-working mothers, busy from early morning till late at night—an eight-hour law has not as yet been passed for our mothers—these parents are striving to rear their families in the sweet, old Catholic way. Economic conditions prohibit them sending their daughters to Catholic schools of higher education, where even a fee for tuition is charged. Who would have the heart to deny to the daughters of such parents the opportunity to fit themselves for the many openings in this land of opportunities? Would such an attitude be Catholic or American?

The last fifty years have broadened the sphere of woman's activities. Fifty years ago when the girl finished her school days, she remained in the environment of her own or her employer's home until her marriage. There are those who regret the change. We sympathize with them. We sympathize with Arthur's lonely knight lamenting the passing of other days:

“Ah, my lord Arthur, whither shall I go?

For now I see the true old times are dead,
When every morning brought out a noble chance,
And every chance brought out a noble knight.”

Note Arthur's answer:

“The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world.”

The old order has changed and for weal or for woe, we have been caught up and carried along by the economic demand of modern life. Now, when the last session of school is over most girls must seek a position outside of

any home circle. In the store and the office of the business world our girl graduate is thrust into a strange environment. Teachers, mother and father are not by her side to suggest, encourage and forbid. Her fate in the battle of life is dependent on two factors, her character and her capability.

Religious education in Catholic Schools is a means to an end—character. The flower of character is virtue. The success or failure of the religious education imparted in any school is not written at the end of girlhood, but must include womanhood in all phases. The supreme test comes in the hour of temptation. The girl, the young woman, the matron register by their conduct the efficiency of the philosophy, that is found at the base of the educational system from which their characters draw sustenance. By way of parenthesis, we read in the current educational literature of the need of continuation day-schools, wherein provision shall be made for the education of the working boy and girl. The Catholic Church trains the graduates of her schools to frequent the Confessional as a continuation-school for safeguarding character. This ancient Church of ours has been in education for over nineteen hundred years, and we often find that many supposedly new discoveries in pedagogy have their counterparts in Catholic methodology. Doubly armed is she who is a graduate of a Catholic High School and a frequent visitor to the Confessional. Broad-minded she may be in some ways, but her broad-mindedness never countenances any moral laxity. She has a high ideal of the dignity of womanhood, especially Catholic womanhood. Her entrance into the industrial world is another influence for uplift. Temptation may some day put forward the alternative, "Give in or give up your position," and she gives up her position, even though her salary is needed at home. She knows that nothing can compensate for the loss of her integrity. She trusts in

God. She is a Catholic gentlewoman. She has acquired self-mastery, the first essential in education. "What is the education of the majority of the world?" asks Edmund Burke. "Reading a parcel of books? No! Restraint and discipline, example of virtue and justice, these are what form the education of the world." And James Phinney Munroe adds: "Self-restraint and self-discipline are what public education must instill if it would rightly preface and forestall the work of the greater school, the world. Without these the furnishing of mere book-learning will be like giving dynamite to children and gatling guns to war-thirsty savages."

The world to-day demands that education shall be efficient. The world stamps efficiency on that education that fits the girl for the needs of every-day life. Graceful manners in pouring at an afternoon tea, ability to discuss the latest fiction, knowledge of the matinee-idol's life off the stage, sympathy for the tenor, the professional opera-singer, who makes love so beautifully, but cannot get along with that cross woman, his wife—are not fundamental courses in an efficient education. They do not swell the pay envelope of the business woman. She has a commodity to sell—her labor. She may be working for a corporation that may have been founded by the man who was so close that, when asked by a stranger to tell the time of day, he took off five minutes from the correct time for his own commission. The corporation is interested in dividends. The officers expect Miss Stenographer to be graceful at the typewriting machine, to have the ability to take rapid dictation, to have knowledge of spelling, punctuation and good English, and to have enough sympathy to work a half-hour overtime occasionally in the "rush" season. Such a young woman is not the first to be laid off or let go when depression hovers over business. Such a young woman is found in posi-

* New demands in Education, New York, 1912, p. 35.

tions of responsibility in every important city in this land. In many, many instances she is earning a larger salary than her brother. The man, it must have been a man, that started the rumor about woman not being able to keep a secret, had not received complete returns from all the business houses when he framed the slander. Many employers prefer a woman employee in positions where patience, loyalty, and dependableness are required. Woman has "made good" in the business world, and she has come to stay. As the years roll on, she will be joined by an ever-increasing multitude of her efficient sisters, whose number will depend in no small measure on the increase of Catholic High Schools for Girls.

Your Grace:—We who come to-day bearing congratulations from afar have been anxiously watching the progress of this your Central High School for Girls. With the disciples on the Mount, we devoutly say, "Lord, it is good to be here! It is a far cry from St. Mary's School, "back of Walnut Street, next to the Old Chapel of St. Joseph's," to this palatial educational home. Rev. Dr. James A. Burns of the Congregation of Holy Cross, in his two volumes, "The Catholic School System in the United States," "Growth and Development of the Catholic School System in the United States," has awarded the first place in Catholic education in the United States to *Philadelphia*. Dr. Burns bases his claim on four propositions:—First, St. Mary's "may be said to have been the mother school of all the parochial schools in the English-speaking States. Philadelphia was the largest city, and St. Mary's was the largest and richest Catholic parish, in the United States. Many were the notable gatherings that St. Mary's witnessed during the Revolutionary War. It was the place of worship for the diplomatic representatives of the Catholic powers; Washington was twice at Vespers there, and more than once it is recorded that

members of Congress attended the services in a body."⁵ Secondly:—The first noteworthy diocesan effort towards the effective and systematic organization of Catholic Schools was made by the Right Rev. John Nepomucene Neumann in Philadelphia in 1852.⁶

The third epoch was ushered in by the generous gift of Mr. Thomas E. Cahill, the founder of the Catholic High School for boys.⁷ Affiliated with your parish schools, this institution, under the able direction of the eloquent gentlemen who preceded me on the programme this afternoon, is attending to the needs of your young men.

To-day the fourth triumph is attained by the completion of this Central High School for Girls.⁸ This free High School insures a practical education for your young women under Catholic auspices, which means that character and capability to satisfy the exactions and demands of earning an honorable and useful livelihood will be considered of primary importance in the curriculum. Nor will culture be neglected. The practical and the cultural will both be found in the courses of this High School. Many High Schools, we are told, mould ninety-seven pupils to the needs of the three in every hundred, who expect to enter college. In this High School the ninety and seven, preparing for the university of every-day life, will receive the training, which will make them self-supporting, and the culture, necessary to equip them for their "hours of ease" in later life, will not be sacrificed. The girls destined for our Catholic Colleges for women will not be denied the opportunity to further their ambition. Provision will be made for them as it ought to be in any democratic High School. Insistence on the rights of a majority does not mean deprivation of the rights of the minority in the Catholic Educational System. The

⁵ The Catholic School System in the United States, Rev. J. A. Burns, C. S. C., Ph.D., New York, 1908, p. 141.

⁶ Growth and Development of the Catholic School System in the United States, Rev. J. A. Burns, C. S. C., Ph.D., New York, 1912, p. 199.

⁷ Ibid, p. 363.

⁸ Ibid, p. 368.

young woman who wishes to enter Trinity College or St. Mary's of the Woods, or any other Catholic College, will be congratulated on her choice and will be carefully prepared for her entrance to the institution selected. There should be no misunderstanding of this matter. This High School has not been erected as protest against Catholic Colleges for women; on the contrary, it is a preparatory school for such of its pupils as desire to go to college. It prepares some girls for college and many for work, and the proportion of each is based on the aptitude of the individual pupil and the wishes of her parents. This High School takes its students from your parish schools and provides them with courses that on and after graduation day, it is believed, will prove to have been for the best interests of each young woman, her parents, the Church and the State.

Why send a girl to High School, anyway? More than one father has asked the question and answered it in this wise: "My daughter is no better than her mother. Her mother never went to High School. My daughter will be getting married in a few years. If she makes as good a wife as her mother, the man that gets her will be lucky. My wife and myself are getting along in years. My daughter had better go to work when she finishes the Parish Schools." The girl's father is right about his daughter being no better than his wife. He is right when he says that his daughter's mother has been a good wife and a good mother. His daughter may and may not marry. He forgets that times have changed since his wife was a girl. This is an age of skilled labor and of competition. At first blush the wages that this girl would earn during the years that are required in High School may seem lost. A little thought shows otherwise. Knowledge to-day is, as never before, power. His daughter at the end of a good practical course in the High School will be able to command a much higher wage.

The wages for her years in the High School, that seem lost forever, will be made up by the bigger pay in her weekly envelope. Besides, the High School girl can expect promotion. Positions that she never could hope to obtain without a High School course, with a High School course she can gain. The parents benefit as well as their daughter—a better salary for her means bigger returns for them. And when later on the daughter marries, if she is deprived by death of her husband, she is not helpless. The High School years, my dear parents, viewed from whatever standpoint, will return you rich dividends in your daughter's character and earning capacity. Parents make the seeming sacrifice, give your girls a High School training, and in later years you will find that it was the best investment of your lives.

The girls of your parish schools are admitted to this High School on examination. In other words, uniformity is maintained in the parish schools through affiliation with this High School. That is desirable. If a family living on Lehigh Avenue in the Nativity Parish move to Snyder Avenue in the Epiphany Parish, the little daughter of the household will find that her class in Epiphany School is just the same as it was at the Nativity School.

The Catholic educational system of this city is a unity. Its Supervisors have planned the progress of each Miss from the first day, when her mother or older sister led her a timid mite into the room of the smiling Sister in the first grade, to the eventful day when His Grace, before an audience in which sit her proud parents, hands her the diploma of the Catholic High School for Girls. Through all the years, each stage of her education has been correlated with the preceding and succeeding stages, and never, not even for a day, has her port been forgotten. She has reached her destination by a route prescribed by religion and education. She has not frittered away any of her time on side-trips to the barren Island of Fads,

the graveyards of the educational seas, whose shores are strewn with the remains of pedagogical and psychological theories.

Like the Cathedrals of the middle ages, many have contributed to make this building possible. Bishop Shanahan sounded the trumpet call in 1895; Monsignor Fisher suggested the High School Centers, thereby providing for the girls, who have been graduated in the meantime; on July 19, 1900, the late Archbishop Ryan, Monsignor McDevitt, Rev. Frs. O'Keefe and Dailey sent out the circular to the Reverend Pastors of those parishes where the Parish School contained pupils of high-school grade; the Sisters of the Holy Child in the Assumption School, the Sisters of the Immaculate Heart in St. Teresa's Convent, the Sisters of St. Joseph in the Cathedral School, the Sisters of St. Francis in St. Elizabeth's School, and the Sisters of Notre Dame in Gesù were the sponsors; on November 26, 1907, the Consultors of the Diocese, the Irremovable Rectors and representatives of Religious orders met with His Grace, the Most Rev. Archbishop Ryan, and decided to make the founding of a Catholic Girls' High School a lasting memorial of the happy completion of the one hundred years of your Catholic life; an unnamed donor, unnamed on earth, but named in the Halls of Heaven, gave the first one hundred thousand dollars; the Most Reverend Archbishop Ryan, "by what was practically the last official act of his long administration, transferred this piece of diocesan property, at Nineteenth and Wood Streets, as a site for this building"; Your Grace completed the details that made the property available; ground was broken on April 27, 1911; since then clergy and laity have contributed most generously; and to-day, it is dedicated.⁹

⁹ Seventeenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia for the year ending June 30, 1912, pp. 9-16.

The Cathedrals of the Middle Ages were not erected in every parish. This is a Central High School, and all the parishes and all the Catholic girls in this city look upon it as their very own. Too much of an undertaking for one parish, all working together made it a certainty, and thereby have shown the Catholics of the entire country that the solution of the Catholic High School problem is the Catholic Central High School. A great accomplishment! A great achievement anywhere! The future historian of Catholic education will record this first day of the eleventh month of the second year of the second decade of the twentieth century as momentous in higher education for Catholic women, but he will add that it was a natural development of Philadelphia's splendid parish schools, that the evolution was consistent, that each stage was perfected before the next engaged the entire attention, that a solid foundation was laid, that each story of your system of education was built "in the light not only of educational experience, but also of our Catholic faith; and in that light you undertook to solve these problems, not for one day, nor one year, nor one generation, but for all the years and all the generations to come, so long as man shall need to walk in the light of faith and with the help of his education towards his eternal home with God."¹⁰

This building is a memorial to the first one hundred years of your Catholic life. Monuments of individuals, that adorn our squares and parks tell the rising generation and stranger that the community would have its people note and copy the lives of those whose memory it desires to preserve. This monument does that and more. It recalls the ideals, the lives and sacrifices of generations of the dead, and it is used and, as long as it stands, it shall be used for impressing the same ideals on the minds of

¹⁰ Religion and Education, Very Rev. Edward A. Pace, D. D., Ph.D., Catholic Education Association Bulletin, Vol. VIII, p. 98.

your girls. Each year it will send forth its quota of graduates, who as bread-winners will sweeten and elevate their various callings. What makes for better womanhood makes for better manhood. What makes for better womanhood and better manhood makes for better citizenship. We Catholics maintain that a good Catholic must be a good American.

Your Grace, by direction of my Superior, Rt. Rev. Thomas J. Shahan, Rector of the Catholic University of America, it is my privilege to tender to you and through you to the Bishops, Secular Clergy, Religious Orders, teaching Brothers, good Sisters, and loyal laity of your Archdiocese the grateful thanks of the Catholic University of America for the great impetus that has and will be given to Catholic education throughout the United States by the dedication of the Catholic Girls' High School in Philadelphia. The Catholic Church throughout our beloved country to-day becomes the debtor of this Archdiocese. This Nation, that we love, and that tens of thousands of Catholics have given their lives to perpetuate, is likewise your debtor. The Catholic Girls' High School in Philadelphia is dedicated to God and Country.

THOMAS C. CARRIGAN.

CHRISTIAN EDUCATION.

With the teaching of Christ a new era began in the history of education. The loftiest truths of religion and the highest form of morality were made known by Him, and not merely to a chosen group of philosophers, or to a single nation, but to all mankind. As the Redeemer He came to restore fallen man to a lost birthright—the friendship of God, and His sublime message of hope and salvation was extended to all. As the Man-God He raised man to a new dignity, to the dignity of being a son of God by adoption and an heir to the heavenly Kingdom. All men became His brethren, rejoicing in a sonship under a common Father, and bound by the ties of love for one another. There were no castes or classes among them, for God was no respecter of persons.

For His followers earthly life took on a new significance. This world could not be regarded as a lasting home, but a temporary dwelling place in which the soul prepared for a perfect existence in a future and eternal life. Consequently, its hardships and sorrows were made endurable, and even sweet, since they afforded opportunities for increasing virtue and greater attachment to the things of the spirit. Man learned to seek the things which are above and not the things which are upon the earth, and, with a certain knowledge of the nature of his destiny, there came an appreciation of the individual and his place in society that the world had never before known. The condition of woman was thereby immeasurably elevated over her state in pagan civilization. She was no longer the chattel or slave of man, but his companion who shared an equal dignity with him before the Creator. Marriage became a holy union, a sacrament, motherhood was blessed, and children were held

to be the gifts of God. They were the objects of Christ's special dilection, and were upheld by Him as the embodiments of that innocence and purity He desired to see in His followers. For their training in the knowledge and fear of the Lord the parents were directly responsible.

With the Christian conception of life came distinctly new ideals in culture and education, and when we consider the subsequent influence of these ideals in shaping educational theory and practice for two thousand years, we realize how fittingly Jesus Christ is called the Great Teacher of Mankind, and His Church is regarded as the greatest educational institution in history.

THE TEACHING OF CHRIST.

The Divine Master possessed all of the qualifications of the perfect teacher, and in His infinite wisdom a complete mastery of the truths He taught. His method of teaching must consequently reflect this same perfection; it must have been perfectly suited to the nature of His doctrine, and to the character of those whom He sought to instruct. Hence the study of His life and work from the educational viewpoint is of great historical and practical value. We may here note in brief outline some of the elements observable in His method which are of importance in the history of education.

Since our Lord taught by oral and personal instruction the influence of His presence, His voice, and all those indefinable qualities which make for the teacher's peculiar force should not be lost to view. He constantly associated with His immediate followers, obtained their confidence, and expounded His doctrine to meet their special needs. He gave them the instruction necessary for the superior knowledge reserved for those who were to teach the mysteries of the Kingdom of God. He en-

couraged their questions, rebuked them when they did not ask Him of things uppermost in their minds, and, in general, provoked their wonderment and curiosity. They called Him Rabbi—Master.

Not only the Apostles but the people generally were affected by Christ's teaching power. They declared that He taught with authority, and not as the Scribes and Pharisees, and they showed by their interest in Him, and their eagerness to hear Him, how attractive both His manner and doctrine were. They proclaimed Him a great teacher.

An invariable practice with our Lord was to prepare the mind for the truths of His message, and the greater the truth the more detailed the preparation. The teaching of the Real Presence had been foreshadowed by the miracle of the multiplication of the loaves and fishes, and according to St. John, it was not given until the most apparent objections to it had been heard and answered. The frequent references of our Lord to the Old Testament, as prefiguring many things He came to teach, can be recalled. St. Matthew's Gospel abounds in such instances. Of Nicodemus who questioned Him He asked, "Art thou a master in Israel, and knowest not these things?" (John III, 10.) The teaching of St. John the Baptist was, in the order of divine Providence, a preparation of the Jewish people for the message of Christ, and it was so referred to by Him when John's mission was completed.

There is noticeable in the method employed by our Lord a twofold adjustment to the needs and conditions of the time. First, the general adaptation of sublime and abstract truths to the capacity of the human intelligence; secondly, the particular application of these truths to individual instances, to certain classes of society, to the people of certain localities, or of peculiar occupations in life, as e. g., to the rich young man, to

the Pharisees, the townspeople, fishermen and tillers of the soil. The first adjustment was accomplished by presenting the truths in plain and simple language intelligible to all; the second, by using forms of speech and illustrations that furnished concrete embodiments of His ideas and were thoroughly within the comprehension of those addressed. Again, He took some familiar thing in the natural or social order and attached His lesson to it. In this way His doctrine was not only beautifully expressed but its assimilation was rendered easy. It was inseparably correlated with the previous knowledge of His hearers; it was associated with the truths of nature and experience, and its retention provided for. The farmer could not forget the parable of the sower, the Pharisee that of the husbandman and his wicked servants, and the people generally that of the marriage feast, nor could they fail to see their application. The lilies of the field, the birds of the air, the sheepfold, all had sublime lessons permanently associated with them.

Finally, our Lord was the living model of His teaching. "Learn of Me for I am meek and humble of heart." He gave example as well as precept. "Follow Me," was the first invitation to the Apostles and the first injunction He placed upon them. They were to imitate Him and represent Him before the faithful: like St. Paul they were to say, "Be ye followers of me as I also am of Christ." (I Cor. iv. 16). Furthermore, our Lord insured the everlasting teaching of His doctrine by making His Church a teaching body under the guidance of the Spirit of Truth. He empowered her to teach all men and promised He would remain with her to the consummation of the world. "As the Father hath sent Me I also send you." (John XX, 21.) "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to

observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world." (Matt. XXVIII, 19-20.)

THE TEACHING CHURCH

That the Church was fully conscious of this teaching of fice the history of apostolic times amply testifies. She was naturally in the beginning engaged in moral and religious teaching. Having set out to conquer the world, her instruction at first related to the content of the New Dispensation and the moral obligations it implied, but, in consequence of this teaching mission and the circumstances of life in a pagan environment, it was not long before she undertook to teach, or to provide for the teaching of, matters that were not purely religious. In these early days the Church herself was an educational institution, although the intellectual element which we associate with learning was by far overshadowed by the moral and religious. She was teaching her children how to live, and the sphere of her activity embraced the home as well as the Church. In fact, it was only when the discipline of the home waned, and the domestic circle became incapable of supplying the moral training deemed necessary for the young, that the Church undertook to provide the whole elementary education of youth.

From the very beginning the Church had adopted in her organic teaching many of the principles which are to-day held as essential in educational procedure. Her ritual, with its appeal to the mind through the senses, with its symbolism, with its demand for co-operation in prayer and ceremony on the part of the faithful, with the sacraments, as the outward or objective signs of interior grace, with the veneration and imitation of the saints, incorporated some of the soundest psychological princi-

ples. Furthermore, she demanded an actual expression in life and conduct of the religious knowledge received.

The first Christian schools originated to meet the practical need of instructing converts from paganism. Those that we know as the Catechumenal provided the instruction and training then required as a preparation for the Sacrament of Baptism. The instructors in the earliest of these schools were the bishops, priests and deacons, but in the later minor clerics and laymen held the office of the catechist, or the instructor. The pupils were of two classes, the inquirers, those who came to learn of the Christian religion and were not yet accepted as candidates for Baptism, and those who after a systematic course of instruction were accepted and properly called catechumens. The content of instruction embraced the doctrines of the Church, the ritual, and the observances of a Christian life. The method of testing the knowledge of the catechumens was that of question and answer—the catechetical. The candidates not only received this intellectual formation but they also underwent an ascetical and liturgical training, and only after years of probation in which they demonstrated their worthiness were they declared competent to receive Baptism and be numbered among the faithful. When persecutions ceased, and there was less danger of apostasy, the time of probation was shortened, and during the reign of Pope Gregory the Great it was reduced to forty days.

Some schools offered more advanced instruction in the Christian Faith in order to combat the attacks of pagan adversaries, and the schools of this character are known as the Catechetical in distinction to the Catechumenal. They were in reality the higher schools or academies of philosophy and theology. Having originated at episcopal sees, they also served as the seminaries for the training of the clergy. The most famous of these schools was established at Alexandria about 179 A. D., and some of

the most learned Fathers of the early Church were its teachers. Pantaenus, probably its first great teacher, was a converted pagan philosopher. He naturally sought to adjust his instruction to meet the more subtle questions of the Greek schools of thought. In the time of Clement (+217) and Origen (+254) the curriculum was extended and included courses in Greek literature, history, dialectics, and the sciences. In a panegyric on Origen by Gregory Thaumaturgus, his pupil, we have a graphic account of Origen's school at Cæsarea. This is considered the best extant description of a Christian school of the third century. A most interesting detail refers to Origen's interest in physics and the natural sciences. "Nor did he confine his efforts merely to that form of the mind which it is the lot of dialectics to regulate; but he also took in hand that humble capacity of mind (which shows itself) in our amazement at the magnitude, and the wondrousness, and the magnificent and absolutely wise construction of the world, and in our marvelling in a reasonless way, and in our being overpowered with fear, and in our knowing not, like the irrational creatures, what conclusion to come to. That, too, he aroused and corrected in other studies in natural science, illustrating and distinguishing the various divisions of created objects, and with admirable clearness reducing them to their pristine elements, taking them all up perspicuously in his discourse, and going over the nature of the whole, and of each several section, and discussing the multiform revolution and mutation of things in the world, until he carried us fully along with him under his clear teaching; and by those reasonings which he had partly learned from others, and partly found out for himself, he filled our minds with a rational instead of an irrational wonder at the sacred economy of the universe and the irreproveable constitution of all things. This is that sublime and

heavenly study which is taught by natural philosophy—a science most attractive to all.”*

Other famous catechetical schools flourished at Rome, under Justin the Martyr, at Antioch, Edessa, Nisibis, Jerusalem and Carthage. The Catechumenate, as the whole institution was called, reached its fullest development in the third and fourth centuries. It disappeared with the victory of Christianity over paganism when the elaborate preparation for Baptism was no longer necessary.

PATRICK J. McCORMICK.

*Ante-Nicene Fathers, III, 126.

ON THE MANAGEMENT OF CHILDREN PRE- DISPOSED TO NERVOUSNESS.*

(CONTINUED)

Parents and nurses are too little aware of the dangers of allowing the emotions or passions to go unbridled. The problem should be recognized and attempts at the beginnings of its solution should be made in early infancy. If a young infant be kept in a normal routine, despite any emotional outbreak which it may manifest, an excellent start in the training of the emotions will have been made. If a child learns, that, by crying or by an exhibition of temper, it can gain the things which it thinks desirable, otherwise unattainable, a very bad start will have been made. Children should early be given to understand that they must control themselves before their desires will be gratified. How often has an indulgent mother given a child something it has asked for in order to stop its crying and to avoid a scene! It is hard to imagine anything, in the circumstances, worse for the child. If, instead, the mother had ignored the temper and told the child that it must say "please" and must wait a few moments after its temper has been controlled and the request has been made before the desire will be gratified, it would have been quickly possible to convince the child that it can get things by controlling itself rather than by emotional explosions. The substitution of self-mastery for emotional outbreaks is easy when begun early, but very difficult, indeed, well-nigh impossible, if begun late in life.

Another mental attitude that bears watching is the craving of the child for sympathy. Parents are really

*Reprinted from Child-Welfare Magazine, October, 1912.

unkind in yielding too much to such a craving. True kindness will teach the child to rely more upon self-help.

Still another manifestation, common in children and fostered too often by the example of the parents, is vacillation. In one form of functional nervous disease indecision is a most prominent symptom. Parents should see to it that children are not exposed to a pernicious example in this regard. While there are some children of the "hair-trigger" type who have to be taught deliberation in the making of decisions, there are more who have a tendency to doubt and indecision and who should be taught that it is better, after due consideration, to make a decision, even though it be wrong and to stick to it, rather than to remain undecided.

The extent to which the fallacy of indecision may be carried is well manifested by some of the psychasthenic patients who apply to physicians for aid. Their indecision is often shown by the way in which they make an appointment with the physician, making and breaking it several times or changing the hour repeatedly before finally appearing in his office. One of these patients told me that it sometimes took him hours to decide what clothes to put on for the day. Fortunately such pathological cases are uncommon, but there is every gradation from the mildest symptoms of vacillation to the outspoken and distressing indecision of the confirmed psychasthenic. The old motto, "When in doubt, act," should be kept in mind by parents who note a tendency to indecision in a child.

The control of the stronger passions is for some easier than the mastery of ordinary irritation, and nervous children should, both by example and by precept, be taught how to stifle irritability whenever it arises. So few adults have learned how to meet the daily friction that there would seem but little chance as yet for the nervous child constantly exposed to a bad example. As

an observant writer said, "an important feature of the art of living consists in keeping the peace, the whole peace, and nothing but the peace with those with whom one is thrown."

If parents are prone, in their daily lives, and especially within hearing of children, to blame the people who surround them or the people about whom they talk, they may often, quite unconsciously, sow the seeds of malevolence in young minds. Just as cheerfulness and kindness are contagious, so, unfortunately, are moroseness, acerbity, churlishness and ill-will, and the latter are mental states which are most harmful to the nervous system. It is entirely possible, with long training, practically to banish anger, worry, irritability and uncharitableness from one's life. You will be impressed with a passage in Arnold Bennett's book, "The Human Machine," which deals with the matter of blaming, of judging others, and emitting verdicts upon them. You may not agree with him, but he will make you think, at least, when he says: "All blame, uttered or unexpressed, is wrong. I do not blame myself. I can explain myself to myself. I can invariably explain myself. If I forged a friend's name on a check I should explain the affair quite satisfactorily to myself. And instead of blaming myself I should sympathize with myself for having been driven into such an excessively awkward corner. Let me examine honestly my mental processes, and I must admit that my attitude towards others is entirely different from my attitude towards myself. I must admit that in the seclusion of my mind, though I say not a word, I am constantly blaming others because I am not happy. Whenever I bump up against an opposing personality and my smooth progress is impeded, I secretly blame the opposer. I act as though I had shouted to the world: 'Clear out of the way, every one, for I am coming!' Everyone does not clear out of the way. I did not really expect everyone

to clear out of the way. But I act, within, as though I had so expected. I blame. Hence kindness, hence cheerfulness, is rendered vastly more difficult for me.

"What I ought to do is this: I ought to reflect again and again, and yet again, that the beings among whom I have to steer, the living environment out of which I have to manufacture my happiness, are just as inevitable in the scheme of evolution as I am myself; have just as much right to be themselves as I have to be myself; are precisely my equals in the face of nature; are capable of being explained as I am capable of being explained; are entitled to the same latitude as I am entitled to, and are no more responsible for their composition and their environment than I for mine. I ought to reflect again and again, and yet again, that they all deserve from me as much sympathy as I give to myself. Why not? Having thus reflected in a general manner, I ought to take one by one the individuals with whom I am brought into frequent contact, and seek, by a deliberate effort of the imagination and reason, to understand them, to understand why they act thus and thus, what their difficulties are, what their *explanation* is, and how friction can be avoided. So I ought to reflect, morning after morning, until my brain is saturated with the cases of these individuals. Here is a course of discipline. If I follow it I shall gradually lose the preposterous habit of blaming, and I shall have laid the foundations of that quiet, unshakable self-possession which is the indispensable preliminary of conduct according to reason, of thorough efficiency in the machine of happiness."

The growing child will nearly always find himself confronted by a sufficient number of disagreeable excitations to give him opportunity for the cultivation of emotional control. It is not desirable that life should be arranged otherwise for him; it would be far from advantageous to him to be protected from everything tending

to stir his feelings and emotions. Attempts to follow the founder of Buddhism in the idea of educating youth by suppressing desire and keeping the individual from the sight of suffering, care or sorrow, would lead to a race of weaklings insufficient for the struggle for life. Far better, as Ziehen and Oppenheim recommend, purposely to expose a neuropathic child occasionally to opportunity for slight emotional outbreaks in order that he may by a sort of "gymnastic" of the emotions gradually learn to master himself.

The sensitive nervous system, if over-protected in the early years, suffers keenly when later on the principle of protection has, perforce, to give way to the principle of exertion. A lady of great refinement, who, owing to an illness which necessitated hospital treatment, was unpreparedly made aware of the world-pain which exists and of which she had previously known but little owing to her mode of life, once told me how the sudden contact with suffering humanity affected her. "I saw and heard so much that distressed me that *all life seemed to be an open wound*. * * * I used to lie awake at night, thinking about what I had seen and heard or suspected during the day, and *I thought I should go mad* because I could do nothing to stem the rising tide of misery and corruption." Fortunately she was made of excellent stuff and so profited by the chastening experience that, on recovery, she joined a group of enthusiastic social workers and now labors earnestly to improve human conditions in the city and state in which she lives.

Especial care should be exercised to prevent disagreeable feelings and emotions becoming transformed into the more persistent moods. It is often better for an emotion to discharge itself in the form of some definite act and thus bring it to an end rather than through the partial suppression of it, have it last in the form of a disagreeable mood, for a considerable length of time.

Pouting, sulkiness, harboring a grudge, or bearing malice, should be regarded as symptoms seriously to be considered and corrected, for if they be tolerated in the child, habits may be begun which will prepare the soil for the development, later in life, of the seeds of enmity and suspicion; the full grown plants are the persecutory ideas of the paranoid states.

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(TO BE CONTINUED)

SURVEY OF THE FIELD

Rapid and deep-seated change in ideals, in methods of teaching, in curricula, and in educational policies may be noted in every part of the field of education throughout the United States. Nor are these changes confined to this country; similar changes are taking place throughout the entire civilized world; but, as might be expected, each country presents its own peculiar problems.

Dissatisfaction with the public school system of the United States is well-nigh universal. Each writer and thinker in the field has his own particular grievance, but there is practical agreement that the entire system needs readjusting, nor must it be supposed that our Catholic schools are not affected by the educational unrest of the times.

Society has moved away from its old moorings. Economically we have passed from a tool age to a machine age. All industry is organized on a new basis. Outside the Catholic Church dogmatic religion has practically disappeared and with this disappearance divine sanctions have ceased to be operative in shaping human lives.

And the school, whose function it is to adjust each generation of children to the adult environment in which the ends of human living are to be achieved, must undergo a corresponding change. That these changes have not come sooner is due to the deep conservatism which has always characterized educational systems. But now that the barriers have been swept away, change is upon us in a resistless flood. It is not surprising that confusion reigns at present. It is due to the breaking up of the old order. Presently, the warring elements will settle into new adjustments which, perhaps, no one may clearly foresee at the present time.

Each faddist professes to have found the root of all the evils of the times and the remedy therefor. But the wise leader will pause until he gains some comprehension of the root of the evils which he would extirpate before he undertakes to seek out remedies. Nor will he content himself with treating symptoms instead of the disease.

A Professor of Philosophy in a State University, in a recent issue of one of our representative educational periodicals, puts the matter very graphically. He compares the colleges to educational mills. Society is a stream. "These educational mills have been in the hands, very largely, of conservative monopolists, who have been averse to moving and enlarging their plants to suit the needs of the times or to allow those who would compete with them to establish separate plants. Those engaged in educational work are not always above employing the means and the methods of the powerful monopolists in other fields, or above the feelings of selfishness and of jealousy.

"Well, about a quarter of a century ago the sciences and the modern languages, including the vernacular, became so insistent in their agitation for co-partnership, and were felt to be so dangerous in their threats, that the erstwhile monopolists agreed to compromise with them on the ground that they should all go in together, move the old mills down the stream, enlarge them, and divide the patronage and the prestige, and so to satisfy the new members of the firm. Thus new plants were constructed which met the new demands to such an extent that hostile clamor was for a time allayed. But as the years wore on, and the stream of modern civilization pressed closer and closer to our day, it happened that the language and the science partners forgot how they themselves had to fight

for the 'right of domicile' with those who had enjoyed a monopoly for ages; they seemed only too willing to become more monopolistic than the monopolists themselves. Nay, they even used their scientific ingenuity and their linguistic ability to devise and formulate plans and specifications for a *dam* across the stream just above their mill, so as to let down just water enough for themselves, and thus keep other interests, having various other kinds of mills, from doing business—at least, from using the social stream. It is true that various small shops have sprung up independently in isolated places, but these have had to furnish their own power as private institutions. The monopolistic mills received the social power, and yet neglected or refused to introduce the machinery necessary to satisfy the demands of society in the directions indicated by the independent mills—the commercial schools, the industrial and trade schools, the agricultural schools, etc. . . . The representatives and exponents of the new education became thoroughly aroused at the damming of the stream, following, as a climax, the persistent refusal of the old monopolistic mills to even attempt to turn out anything but the old product. This, they claimed, was all that society needed, and all that it should have. A man trained in *their* way, they contended, could turn his hand to anything he wished, and succeed. If a man only *knew* some mathematics, languages, pure science, and philosophy, as they themselves did (and could do a bungling job of teaching), then he could essay to attempt anything with success. The New Education could well paraphrase the words of Patrick Henry, in its attempt to secure reasonable concessions from the old corporate monopoly: 'We have petitioned,

etc.' The new education—the industrial in all its forms, the commercial, the agricultural, the pedagogical,—then had nothing to do but to recognize that a state of war existed, and that the old monopoly had declared it in wrongfully, and without authority from society, damming up the social stream. The New then began, and continued to dynamite the dam by forceful and persistent agitation, until now the whole *dammed* stream is upon us in a torrent! Educational conventions, local, state, and national, think and talk of nothing else than how to bring order out of the chaos following the flood.”*

This is one point of view and no one familiar with the present educational situation and its history will deny that it contains an element of truth, but it is undoubtedly one-sided. The colleges, and we would include here, of course, the great majority of the so-called universities of this country, were originally vocational schools in a certain narrow sense of the word. They were designed to equip young men for the ministry, for law, and to some extent for the medical and teaching professions. The staple of their curricula was not aimless training in the classic languages and philosophy; it was a deliberate cultivation of the student's faculties so that he might be able to grasp the problems that would confront him in his chosen walk of life and that he might be able to read the literature which had a direct bearing on his profession.

Why should these schools undertake to teach anything and everything that the student might desire or society demand? In so far, of course, as the institutions are the creatures of the state they are subject to its rule and under compulsion they must elaborate their programs and diversify their teaching until the state, their master, is satisfied. But the question here is not of the physical

*Joseph Kennedy, *Educational Review*, March, 1912, pp. 275-277.

power to secure such a course, but of the educational wisdom of carrying it into effect. Since the needs of the rising generation are so widely divergent, would it not be wiser for society to call into existence diversified schools?

Why should not the old-time college still remain to give its training for the learned professions, and why should there not grow up amongst us schools of pure science and various schools of applied science? Is it necessary, just because these educational activities are called into play by the state and supported by the state, that they should be centered in a single institution? If all of our soldiers were compelled to wear clothes of the same size, instead of the same color and general make, they might be seriously handicapped on the field of action, to say nothing of the aesthetic effect. And right here the Catholic educator can hardly help the reflection that since religion cannot be taught effectively in a state school, where the children of all denominations and no denominations meet, why should religion not be taught in separate institutions supported by the state and organized along the lines of the deepest needs of society, namely, religion and morality?

Many writers on the subject take it for granted that the single large institution is vastly more economical, but as a matter of fact this is far from being true. Again, a peculiar quality of breadth and culture is supposed to be attached to great educational institutions that number their students by the thousands, but this is an unproved assumption that needs looking into. There are undoubtedly certain advantages, both economic and educational, inherent in the large and complex universities of our day, but these should not blind us to the many serious drawbacks which are just as necessarily involved in large student attendance. The

issues are too serious to be passed over lightly and it is well to remember that nature always places a limit to the size and complexity of her organisms; she attains her highest ends through differentiation of structure and specialization of function.

Until we have reached a clear understanding of just what the college is supposed to do, however, a discussion of its curriculum can have little meaning. It may be argued, and with apparent justice, that the future members of the learned professions have no more claim upon state educational institutions than has the future engineer or the future farmer. But even if this be granted, it does not follow that all kinds of education must be given by the state in each one of its educational institutions.

"The college is changing from its old mission," says Professor T. Morey Hodgman, "of training almost exclusively for the learned professions—the gospel ministry and law—to a training school for citizenship. Due to the favoring environment and insistence upon Bible instruction, it is probable that in the future as in the past an overwhelming proportion (eighty-five per cent at present) of candidates for the ministry will continue to seek colleges—Christian in practice if not in charter. It is also true that the movement, so marked at present, to raise the requirements for admission to schools of law and medicine until they shall be the equivalent of a college diploma, will send an increasing number of future doctors and lawyers to these colleges. But it is clear that these three classes of students no longer predominate in college registers. College education has become popular.

The young man not yet orientated professionally seeks liberal culture and finds it in the main along orthodox lines with many excursions into elective fields to discover tastes and capacities. The man with business inclinations comes

and majors in economics, modern languages, history, and English. Increasingly men preparing for high-grade technical schools wisely lay foundations for such special work by two years of general training in college. Many young men and women expect to be teachers and specialize in certain groups of studies. Some students of wealth come because it is the proper thing. They browse around the campus and are tolerated on the theory that whatever they get will make them that much less useless to the social organism. Some come for the social and business training given by the 'side-shows' of college athletics, fraternities, student publications, and other forms of student activity. Some, with no final aim in view, come frankly for a broader outlook upon men and affairs.'''*

This is a fairly accurate picture of the changes that have taken place in the student body in our colleges and universities, and in this change of function we must look for guidance in the adjusting of the institution itself to meet the new demand. Naturally, there will be a wide divergence in the views of those upon whom rests the responsibility of shaping the educational policies of our higher educational institutions. In the old days there was clearness and definiteness of aim in the function of the college; at present it is difficult to clearly define the function of our larger colleges and universities, owing to the wide diversity of aim animating the heterogeneous student body. Nor shall we solve the problem by indulging in fine phrases which may serve to quiet the multitude but will not help us to a sane judgment concerning the direction in which we are to move. This want of definiteness of aim and of homogeneity of the student body is one of the most serious problems presented in the present complex changes that are sweeping over the educational field. Professor Hodgman presents the difficulty as it appears to many of our college men.

*Educational Review, October, 1912, pp. 241-42.

“With the change from the early homogeneous student body to the present heterogeneous elements, colleges have lost all sense of direction or, if moving, COLLEGE are moving towards schools of citizenship and AND in their first type, schools of Christian citizen- SOCIETY ship. Out of this change in student constituency and the general acceptance of the college years as a desirable foundation for professional, technical, and business specialization, is evolving the notion of college as society in miniature; the period of orientation physically, intellectually, professionally, morally, and spiritually; the first real trial of the new pinions; the change from tutelage to free choice, selection and decision with their attendant responsibility and consequences; the enlargement of family affection into human brotherhood, of individualism into social consciousness, of the provincial into the cosmopolite. The inexorable tests of organized society must be applied in kind to separate the moral invertebrates from the vertebrates, the intellectually strong from the weak, the purposeful from the purposeless, the leader from the led, the altruistic from the selfish, the one fitted to survive from the one STUDENT destined to go under. Hence the necessity ACTIVITIES for college athletics, fraternities, oratorical and debating societies—the endless list of student activities—in order that initiative, self-government, knowledge of human nature, may be acquired by this future unit of democratic society. Hence the broad modern curriculum to meet the varied constituency and to test mental bents, tastes and capacities.”*

This may be a true picture of student life in our great universities, but one is tempted to ask why the student body is made to work out its own destiny and to find its own way in the all-important work of building up those

*Ibid., pp. 242-43.

habits of mind and action upon which the future welfare of the individual and of the state depends. It is not even the blind leading the blind; but the voice of authority is stilled and each individual must learn as the animals do the lessons taught in the biological struggle for existence and survival of the strong. This may be "training for citizenship," but to some of us it looks very like training for socialism in the worst sense of that term. Moreover, is there not here a confusion of means and ends? And is not the function of the school primarily a preparation for life rather than life itself? The

FUNDAMENTAL
PRINCIPLES

child should some day reach independence and be able to fend for himself, but this is preceded by a period of dependence upon parental guidance and parental activity. In this, as in all other phases of the problem, we are driven back to a consideration of the great fundamental principles upon which all education rests for a solution. Before taking up a consideration of these principles, however, it will be well to take a somewhat wider view; one which will include the high school and the elementary school, for the same unrest and change characterize them and it will probably be found that the same causes are operative.

"The transformations in the student body, curriculum and aim of the college, find their counterpart and cause in the public high schools which share the strength and weakness of all institutions directly accountable to local opinion. Where the community is old, wealthy and American, the traditional college preparatory course still holds sway. Where the tax-payers are chiefly of foreign birth, the classical languages have given place to modern languages. Industrial centers demand manual training, vocational and commercial courses and domestic science. Agricultural communities insist upon a large place for

agriculture. Some schools carry all these subjects; others stress one or more. The product is as varied as the community. The teaching power and personality of any able teacher rightly tempts many students out of the beaten paths. Just as the A.B. degree of the college and university no longer is a guarantee of classical culture, but rather a guarantee of four years of study of man's nature, history, discoveries, ideals, institutions, and place in the world and universe, under the teaching of accurate scholars, enthusiasts and seers (the necessary elements of a perfect faculty), so the diploma of our composite high school means little more than a preview of man, his work, and place in nature for the purpose of enabling the boy to find himself professionally or vocationally.*

That such a high school program presents difficulties many and great to any scheme of articulation between high school and college is evident.

HIGH SCHOOL AND COLLEGE ARTICULATION Courses must be multiplied in both institutions so as to allow freedom of choice to the groups of students animated by such divergent aims. And the question is being asked whether or not it is better that the complex high school should aim at simplicity and fit for a specialized college or whether we should increase its complexity and seek some means of articulating it effectively with a still more complex university. Both of these tendencies are actually manifesting themselves in the field.

Boston offers perhaps the best illustration of the specialized high school. It has Boys' Latin Schools and Girls' Latin Schools whose special business it is to fit for college entrance where the old-time curriculum is still maintained. Its English High Schools aim at fitting the students for entrance into scientific in-

*Ibid., pp. 243-44.

stitutions. Its Mechanics Arts High School aims at producing skilled workmen in the various manual industries. In addition to these, Boston supports a High School of Practical Arts, where girls are taught the various branches of domestic science, such as housekeeping, designing, art, millinery and dressmaking, and a High School of Commerce, where the practical work of the courses culminates in summer apprenticeships and a year of continuation work. Besides these regular high schools the city maintains a special Trade School for girls, an Industrial School for boys, and several evening and day continuation schools for the children of both sexes.

The differentiated high school would seem to be a move in the right direction, especially in the large cities, and there are some reasons for believing that the same policy would ameliorate the situation in our larger universities. The report of the President and Treasurer of Cornell University for 1909 and 1910, and similar reports from some of our other leading institutions, furnish many suggestions that are well worth considering. The moral conditions revealed by Dr. Birdseye as prevailing in the larger student bodies, and the conditions of student life in Cambridge so vividly portrayed by Mr. Crane should at least make us pause to consider the matter before reaching a final decision in favor of the complex and undifferentiated type of institution which has grown up in our midst during the last few decades. Professor Hodgman, who adduces as his credentials to speak on the subject "graduation from a small college, twenty-one years of teaching in a western State University, nearly three years of experience as a state inspector of high schools, and four years of presidency of a denominational college," has this to say of the large university:

"There is a limit to the capacity of a university, and

this limit many of them have already attained. When the attendance reaches four or five thousand the problems of buildings and equipment, organization of faculties, growth of faculty factions, housing and feeding of students, control of fraternities, athletics and 'sideshows' increase in geometric progression. More serious still are the social problems incident to the massing of unrelated, unsympathetic, inharmonious masses of students. Mob madness sweeps away the sense of individual responsibility. Lawlessness becomes general because popular, unpreventable and undetectable. Just as the natural depravity of the human heart finds license in the city's crowded streets, so theft, cheating, immorality, extravagance, dissipation of time and energies, thrive in the unfeeling, unseeing, uncaring mass of the big university. This virus of lawlessness is poured into the veins of the body politic feeding the sores of graft, official corruption, the greed of trusts, the selfishness of special interests. That social safety and intellectual and moral efficiency fix limits to attendance of students is tacitly confessed by the large private and denominational foundations in their recent stiffening of entrance standards and their merciless slaughter of the laggards, nor would the large and popular state universities hesitate to use like restrictive measures were they not hampered by politics, dependence upon legislative appropriation, and the legal rights of the increasing crowds of high school graduates for free state higher education. But whether these state universities wish it or not, the logic of facts will soon force them to face the social perils, financial waste and educational inefficiency of huge numbers. * * * So great state universities are confronting a complexity of organization, a diversity of student interests, an unwieldiness of administration, an increasing cost of instruction and living accompanying a decreasing efficiency of product, social

perils, fraternity and side-show problems which will force restriction of numbers or duplication of plant. * * * Nor should the fact be overlooked that the breaking down of public education on moral lines and the constitutional obstacles to a remedy are magnifying the need and value of the small college in the minds of law-abiding and Christian people." *

In this last sentence Professor Hodgman brings to light the most alarming element in the large state universities. Religion is banished by law. No effective sanction other than brute force is available for the enforcement of law and decent standards of morality. It is hard to excuse the Catholic parent who would deliberately send a son or daughter into a situation of this kind instead of into the wholesome atmosphere which pervades our Catholic colleges and universities.

The conditions in our elementary public schools are even more alarming than those which have developed in the secondary and higher institutions

CONDITIONS	of learning and the criticism is more
IN ELEMENTARY	widespread. There is more confidence
SCHOOLS	expressed by the irresponsible in what
	we are going to do after we shall have

completely revolutionized the existing elementary school system than the most daring prophet of the future of our universities would venture to claim for them.

Walter Prichard Eaton, writing in *Munsey's Magazine*, November, 1912, reflects an attitude of mind towards the public school system which is rapidly spreading throughout the country: "America has long taken pride in her public school system; and yet, at least in some respects, her public school system has been undeserving of it. The trouble with the system was that it failed to educate at least four-fifths of the pupils. Otherwise it was all right.

*Ibid., pp. 245-46.

A great many people who have given the matter no thought still believe it is all right. But, fortunately, our educators, and in recent years even our legislators, have become progressives—in school matters, at any rate. They have felt the great new urge towards a better adjustment of society—all society, not a few chosen members—and our schools are now entering upon a new development. The first quarter of the twentieth century will be momentous in the history of American education. It will be known as the period when we made our schools vocational; when we adapted them to the needs of *all* the pupils, not a meager one-fifth; and, let us hope, when we took them out of the hands of little local school boards, composed of ignorant and unprogressive men, and put them into the hands of the state, or at least the county, and gave each small school enough money to run it properly. Every educator knows in his heart that the distinction generally made between cultural and vocational education is a false distinction.

“The curriculum of the old régime, leading through high school to the university, was, when it first took shape, just as vocational as a course in cabinet-making. It was designed to fit boys to be OLD CURRICULUM ministers, or followers of other professions; it was designed to give the requisite equipment for an intellectual vocation. Since then it has become a fetish—and nothing more; and it has woefully broken down as a means of meeting the needs of our complicated modern society. It is this fetish that we are now overthrowing. Let us take first the case of the rural or small village school. The ‘little red school house’ of hallowed tradition still exists, alas—but it is usually painted white. It is utterly inadequate to-day and a disgrace to our country.”

This writer has at least the courage of his convictions, nor does he lack dramatic power, but were he as familiar with the problems of education as he seems
UTILITARIAN to be with the drama and the methods of
AIM journalistic presentation, he would not be quite so sanguine of the achievements which he predicts for the first quarter of the twentieth century. Of course there is truth in what he says. We have just pointed out the original specialized aim of our American colleges and called attention to the fact that there was widespread discontent with the elementary school system, but there is in all this very little guarantee that we are going to change all of our schools in the immediate future into vocational schools. And even if we were willing to push such a revolution forward to an immediate realization, there are still many in our midst who would regard the change as a backward rather than a forward movement. Mr. Eaton, like many of the recent writers on this theme, seems to wholly ignore any other possible aim for education than the merely utilitarian one. There is a sublime disregard for fact in many of the passages of Mr. Eaton's readable article.

"To make the farms pay, modern scientific methods must be applied. To make the boys and girls contented, they must be brought to see how to make the farms pay, they must be made alert, they must be given fresh interests to compete with the lure of the cities, they must be educated out of their sloth and squalor. Can you do this by putting an under-paid, under-trained female teacher over an ungraded school, housed in an unsanitary box, with no equipment, no contact with the outside world, no life in the curriculum, which is the old rehash of the three R's? Of course you cannot. But neither can you have a better school if you leave each rural community to do the work itself. In the first place, the average rural

community cannot afford anything better. In the second place, it wouldn't if it could."

It is strange that the death rate is so low among the children who attend these unsanitary country schools!

And it is still more strange that ninety-three
 PARENTAL per cent of the successful men of this gener-
 AUTHORITY ation received their elementary education in
 schools that have suddenly become so worth-
 less! Country parents have a way of taking an interest in the teacher and in the school, and they are notoriously hard-headed. They do not want their children to be educated in the right way, but then they are only ignorant country people and foreigners, and the matter should be taken entirely out of their hands and vested in the state! As Mr. Eaton says: "The children from these schools, however, go out into the whole state, or, if they remain at home, vitally affect the welfare of the whole state. Therefore, it concerns the whole state to educate them. It is a hopeful sign that, in the past few years, state after state throughout the union—even Massachusetts, where the right of each town to run its own schools is most jealously guarded—has waked up to this fact and passed remedial legislation."

That our rural schools are in need of improvement will be admitted without question, but that on this account control of the schools should be taken away from those most vitally interested in the welfare of the children is quite another matter. The children must be given vocational education, for the decree has gone forth from Cæsar Augustus. And if the patrons of these country schools fail to get in line, let the authority of the state be brought to bear upon them. But it will not do to take Mr. Eaton too literally. He reflects the attitude of multitudes of well-meaning people who do fairly well in their chosen field of labor, but who are innocent of the real

problems that are taxing the best abilities of our trained educators.

The saddest part of Mr. Eaton's article is that, notwithstanding the fact that he is the possessor of an A. B. from Harvard, he does not seem to have even a glimmering realization of what culture means. Utility is the highest aim in life, and the only one that should be allowed to influence us in the education which we provide for our children. The only conceivable interest, according to him, that a child can have in any subject taught in school is that which arises from its contact with reality and from the ability to make money which it provides. It is the fact that Mr. Eaton is not alone in holding these views that makes it worth while to quote him.

Speaking of the graduate from the elementary school and his helplessness, he reveals the whole trend of the materialistic movement in education. The pupil, dissatisfied with school, leaves it as soon as the law will permit. "What does he do? What can he do? He has not been trained to do anything. If he gets a job, it is of the simplest kind at very low wages. There is little or no chance for him to learn any trade. Factories haven't time to teach trades. He drifts dissatisfied from job to job; he often loafs. He becomes that most pathetic of objects—a boy in his ripening teens, when he should be learning, merely drifting without anchor towards a stupid if not a degraded manhood. Where is the answer to this very real and very terrible problem, in your old 'cultural' school curriculum? There is no answer. The curriculum has utterly failed. The new education is finding the answer, however, in vocational instruction. Of course, Germany is leading the way. What the world would do without Germany to show how things ought to be done is hard to see! One of the first aims of vocational instruction, then, is to prolong the period of schooling, to keep boys and girls in school as long as possible during this

'dangerous' age, between fourteen and eighteen, as well as to fit them for a life work. They do it primarily by making education practical instead of bookish, by showing the pupil that study has a direct bearing on life, and can result in a better income, and so a happier future.

To do this properly, however, vocational instruction ought to begin before the fourteenth year, before the high school. It ought to begin back in the sixth grade. Educators have been dimly realizing this for years, and hence the prevalence of sewing, cooking, and manual training in the majority of our elementary schools.

But we have not gone far enough in relating such instruction to practical life and not nearly so far, the new experiments have proved, as the child itself is capable of going."

It must not be supposed that Mr. Eaton is here dealing with mere theory; on the contrary, he but sets in dramatic sentence a procedure which has already gone into effect in several parts of the country. Some years ago the Board of Regents in New York encouraged the movement which is looking towards the reduction of the elementary school period to six years instead of the traditional eight. Los Angeles has copied the German system, which differentiates at the end of the sixth year, and allows those children who intend to go to work as soon as possible to specialize in the direction of vocational studies at the age of twelve or at the end of the sixth grade in intermediate high schools. In Cincinnati and several other cities some manual training work is being introduced for one or more periods a week into the sixth and seventh grades. This plan, however, is meeting with no little opposition, as it tends to crowd the curriculum too much.

David Snedden, Commissioner of Education for Massachusetts, urges a differentiation in the work of the seventh and eighth grades, which amounts practically to the Los Angeles plan. This system works well in Germany, where it has been in operation a long time, but it would seem to be out of all harmony with the genius of our country and its institutions. It must inevitably tend to create a caste system, and however well this may work in a country like Germany, it would be disastrous for us. Germany has done great things in the educational field, and we have much to learn from her, but it does not follow from this that we can safely copy the German system in all its details. Her system is adjusted to a society that has well-established social laminae, and the child of poor parents elects, or his parents elect for him, at an early date, his career, and the work of his education is carried on accordingly. He takes a short course leading through the Fortbildungsschule to an industrial career, or he passes up through the Real Gymnasium to the University and thus receives a training which will fit him for a career as an engineer or a captain of industry. If, however, the child comes from the upper classes, his educational career will lead him through the Classical Gymnasium and the University to one of the learned professions or to a life's work of productive scholarship. But in this country it is our boast that the child from the poorest home may, if his native ability and industry justify it, attain to the highest social plane. Early differentiation would seem to render this impossible, and it would, in consequence, restrict our supply of future leaders to the children of the rich. This would be an incalculable loss, as our best materials have frequently come from the homes of the poor.

GERMAN

INFLUENCE

EARLY

SPECIALIZATION

Before we can reach a decision on the desirability of injecting vocational education into our school system in all its levels or a further decision on the best mode of adjusting the new elements to the old curriculum, it will be necessary to reach an agreement concerning the legitimate aims of education in our country, and a clear-cut view of our educational aims would seem to be an equally indispensable prerequisite for a decision concerning the many urgent questions confronting us in the recent development of our secondary schools and colleges and their articulation with each other. Nor shall we proceed far with our task before we realize the necessity of a mutual understanding of the meaning of such terms as *cultural education* and *vocational education*.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

Normal children who enter school at the age of seven show comparatively little difference in capacity to learn.

EQUALITY OF	They begin their school life on a plane
OPPORTUNITY AND	of equal opportunity and apparently
EQUALITY OF	equal mental equipment. But inequalities
RESULTS	soon become manifest. Differences
	appear in attention, interest,
	diligence, ambition, pride, fidelity,
	will-power, concentration and effort. Habits and interests
	are formed which must help or hinder, and achievement
	varies according to these conditioning differences.

As the pupils advance upward, these differences rapidly increase. Habits as they crystallize become increasingly helpful or cumulative handicaps. We may say what we will about heredity and pre-natal differences—these must be recognized—but in the vast majority of instances the inequalities are due to post-natal conditions.

Parents cannot understand why some children succeed while others fail under similar conditions; they frequently decide that some are born to succeed, while others are born for failure. Parents and teachers would do well to consider how far they are responsible for the failures. Success has its price; nature has no bargain counter. Those who pay the price in time, diligence, effort, concentration and sacrifice will win; those who do not will fail. Equality of opportunity is provided in the school. But it is not equality of opportunity that is wanted by the masses, in education as in other lines of attainment, but between equality of opportunity and equality of results lies the middle term—equality of price.—*The Educational Exchange*, September, 1912.

The word "patriot" has perhaps been the most vilely misused of any term in English. Indeed, the word is not purely English, but comes to us already freighted with the ideals and associations of ancient Roman life and government. In its nobler use the word represents a fervid love of humanity and a devotion to those institutions of one's native country which have been conspicuous in human advancement. In its narrowest interpretation it signifies a multiplied selfishness, within local boundaries. In its degenerate use, however, it is synonymous with demagogue. All these significations are deep-rooted in both the ancient and modern use of the term.

As an emotion, patriotism seeks expression through the will in definite action. The most conspicuous expression of the emotion of patriotism throughout the ages has been the life of the soldier. In its noblest elements the ideal of the soldierly life embodies the highest self-sacrifice—the sacrifice of one's self for the larger whole. To die for one's country, or to offer to die for one's country, has been considered by all civilized peoples as the final act of self-sacrifice required of a patriot. Indeed, this has been the one universal appeal possible to men. To lead a forlorn hope is the acme of human inspiration, as it is the most spectacular form of self-sacrifice. If the commanding officer calls for ten out of a company of one hundred men to volunteer for specially hazardous service, the entire one hundred will offer themselves. In the war between Japan and Russia there were always Japanese soldiers who clamored to be included in the "sure-death" squads.

After subtracting from the situation all the purely spectacular elements and all the merely acquired habits of the soldier, there is still left a substratum of universal human appeal. If the idea of self-sacrifice did not in

itself touch the human sensibilities, no dressing of it up in spectacular form would give such permanent high regard as that accorded the soldier's profession in all history. There must be something more than the mere killing of men to make war glorious. It is that the patriot has offered his life in defense of others. The element of self-sacrifice is the only thing that can make war else than General Sherman named it——. It is in this connection that I call attention to the greatest paradox in human action as controlled by present-day standards of duty and honor, viz., that nearly all of us will respond to the human appeal if the call be loud enough and the sacrifice demanded be great enough. The soldier will die for his country without hesitation, but he will disgrace his country every day by the unworthiness of his private life. The average citizen has been trained to hear the loud call, but he has not been trained to listen to the still small voice. The late Professor James, of Harvard, wrote a brilliant essay on "The Moral Equivalent of War," but it seemed to me that he took hold of the problem at the wrong end. He tried to find in other occupations than that of the soldier a call to duty and self-sacrifice as loud as the drum beat. To me it seems wiser to train people to appreciate fine music and to feel the call to noble action which the lesser occasion may offer. Is it not a real human paradox that almost any one, except perhaps the most arrant coward, will rise to the loud call of grave emergency and give up life without regrets, while few of us will exert ourselves to make small sacrifices to meet small needs in others? Many a bank clerk will defend the bank's money with his life, who will not be honest in his own dealings with the same bank. Many a brave soldier has been a grafter in humble office in times of peace. Many a loud-mouthed politician forgets to enroll so he may vote in his own precinct. It is

not primarily that there are no calls to smaller and less spectacular duties, but that we lack the training which would make us sensitive to these calls. We do not yet see in these calls for lighter duties the same imperative-ness that we easily recognize in the louder call. The race as a whole will never respond to the smaller duties till we have all learned to see the deeper meaning of life involved in their proper performance. A new age must reconstruct ideals of life and show the supreme beauty of the finer possibilities now for the most part lying dormant in human nature. Undeveloped human nature will respond only to those ideals whose meaning it has already discovered. For the most part yet the human race has been engaged in developing the most insistent instincts because these forms have been of most use in conquering the wilder aspects of the world in which we live. We shall therefore have to train ourselves to see the beauties and hence to feel the appeal of the finer and higher things. Many persons never having experienced heaven in their own lives, would not recognize or appreciate it if found elsewhere.

There are, in my judgment, many signs of a marked development of this new sensitiveness to the human appeal of the less spectacular duties of life. The new patriotism requires that a man shall *live* for his country rather than *die* for it, though he must not omit the latter act when the circumstances demand it. It leads to constant small sacrifices of ease, comfort, convenience and advantage for the sake of others. It requires a new set of standards of work for human action, and substitutes the satisfaction of one's own conscience as reward in place of plaudits of the shouting public. It requires such reverence for the rights of others as to make the new patriot strive to apply the golden rule to his various social and political relations with his fellows. Real

patriotism is such love of country as will lead its possessor to help preserve and perfect its institutions by the very spirit of his daily living. The manner of a man's death means much; the manner of his daily living means vastly more.—LEWIS H. JONES, *Baccalaureate Address, Michigan State Normal College, June 16, 1912.*

A boy six years old was brought to the clinic by his mother and sister, aged about twenty-two. The boy lived at home with his sister, his mother and his father, the latter two being in middle life. AN ORIGINAL BOY He had been going to school about six months. During that time he had given no trouble concerning his conduct in the schoolroom. His teacher reported, however, that mentally he had been doing practically nothing. This was true, in spite of the fact that his sister spent a large part of every evening endeavoring to teach him his lessons for the following day. To this the boy did not take kindly, and usually the sisterly attempts to improve his scholarship ended in a domestic storm. The sister said he was stupid; the father said he was all right; the mother simply folded her hands in resignation and said nothing at all.

Outside the home some said the boy was a baby, and others said he possessed a wisdom beyond his years. With due gravity he would discuss topics ordinarily talked about only by grown people. When, however, he attempted to play with the other boys and in one of the usual quarrels that arise in boyville one of the other youngsters struck him, instead of fighting back he would immediately set up a wail and run home to his mother. Occasionally he attempted to play by himself with his automobile, but if he happened to upset it and fall out the same lachrymal result followed. This, according to

the mother's assurance, happened in spite of the fact that he was never out of the sight of his sister or herself.

In the evening he spent part of the time in the cellar working with his father, who was interested in mechanical contrivances. The boy could assemble the parts of electric apparatus, arranging the cells, wire, and bells so that they would ring. He could connect an incandescent light so that it could be lighted. He could start a gas engine in the cellar and operate it. For a six-year-old boy of rather light build, he made a good record in this particular line. In fact, it presaged what was revealed by the Binet tests, namely, that the boy was about one year beyond the mental attainment of the average child of his age. In school, however, he was counted backward; at home, by his sister, he was declared stupid.

The fact was he was mentally advanced, and the difficulty which he encountered arose from the fact that he possessed originality. It happened with him that he had a father who had accidentally hit upon the proper method of education by proceeding from the concrete to the abstract. The boy's perceptions were being trained as they should be for his age. He was not only allowed, but encouraged, to vent all the healthy curiosity of a six-year-old boy in seeing things, handling things and working with things. During his association with things, which to him were throbbing with living and vital interest, he was storing up visual memory images of inestimable value to his future intellectual development. The foundations of a true and permanent education were being laid, and laid so deeply and solidly that they would be able to bear any further intellectual edifice reared upon them.

On the other hand, there were great defects in his all-round development. His adult gravity was due to his association with grown people, and his babyishness to

the lack of that robust and vigorous masculine development which could come to him only by fighting his own battles in the world of his peers. Both of these faults would dwell in any similar boy in the same environment. With these three characteristics of infantilism, adultism, and originality, all quite naturally developing from his environment and from his innate impulses, the ordinary public school had no method of dealing. Framed and fitted as it is for the average typical child, it has no room in its system for the one who either lags behind or pushes ahead, and is especially confused and confounded by any pupil who is so original and self-expressive as to refuse to fit himself into its traditional molds. Hence this boy gave trouble in school, but the trouble that he gave was due to a very admirable trait, which in later life may make him one of the famous men of his time. In short, here was a mental deviate, but one who is distinctly not retarded, at least in anything except in his ability to play with boys of his own age.—ARTHUR HOLMES, *The Conservation of the Child*, pp. 101-103.

CURRENT EVENTS

PRESIDENT'S DECISION ON INDIAN SCHOOL CONTROVERSY

The decision of President Taft on the question of the religious garb and insignia in the Government Indian Schools was made public on September 22. In it the President reviews the controversy which was caused by the order of ex-Commissioner Valentine, issued last January, which forbade the use of the religious garb and insignia, and which was revoked by President Taft a week later. According to the present ruling those religious teachers who are already engaged in the Government schools will be allowed to remain, but no others will hereafter be appointed. The President's decision follows:

"In January of this year the Commissioner of Indian Affairs issued an order to superintendents in charge of Indian schools, directing that all insignia of any denomination be removed from all public rooms of such schools, and that the members of any denomination wearing a distinctive garb should not wear it while engaged in lay duties as Government employes. Although the propriety of such an order had been under the consideration of the Secretary of the Interior and the Commissioner of Indian Affairs, and although the Secretary had submitted the matter to me for discussion, the Commissioner of Indian Affairs finally acted on his own responsibility, without having first received the approval of either the Secretary or myself. Because of this circumstance I directed that the order be revoked and that action by the Commissioner of Indian Affairs be suspended until such time as to permit a full hearing to be given to all parties in interest and a conclusion be reached in respect to the matter after full deliberation. Accordingly the Secretary of the Interior has given a very full hearing to the parties in interest and printed arguments have been presented.

"In the first place it appears that all religious insignia have already been removed from the walls of Government schools by the voluntary action of those who put them there before the schools were transferred to the Government, and no question arises, therefore, with respect to such insignia, and no order is necessary. The issue, therefore, is confined to the question whether those persons engaged in teaching Indians in the Gov-

ernment Indian schools, and who are members of the Government civil service, should be required to lay off their distinctive religious garb while they render service as Government teachers.

"The Secretary of the Interior, after a very full and patient consideration, has reached the conclusion, stated in a letter to the Commissioner of Indian Affairs, that the order ought not to be made, and that those persons who are now engaged in teaching in Government schools as members of the Government civil service, and who are wearing the garb, should be permitted to remain in the service and while discharging their duties to wear the garb. I concur in this view, and the order as revoked will not be revived.

"The Secretary of the Interior goes into a very full discussion of the whole history of the conditions surrounding the teaching in Government Indian schools. It is evident that at first the Government gave very little care or attention to the teaching of Indians, and was quite willing to accept the services of any religious denomination engaged in missionary work which would take charge of the education of Indians and give them sectarian teaching, and we all should be most grateful to those denominations who were willing to spend the money and the effort not only to educate but to instill moral and religious principles in the young Indians who were wards of the Government. After a time, however, it evidently became the policy of the Government itself to assume the burden of the education of the Indians and to direct what it should consist in, and it is evident from acts of Congress that it was and is the settled intention of Congress that the general education of the Indians shall be secular and nonsectarian and that their religious instruction shall be separate and left to the volition of the Indians and to the care of the denominations to whose communion they belong. But in this transition state, in which the Indian youth are being transferred from sectarian to Government instruction, the ultimate purpose has not always been strictly held in view, and it has been a frequent method to transfer a whole school, previously under a Protestant or Catholic denomination, to Government control, and to include, in the transfer, all the teachers who had been engaged in this work in the sectarian schools and to incorporate them as a whole and as individuals in the classified civil service of the Government. The transfers thus have often been effected by the Government's renting denominational schools and taking over the whole plant and the teachers as well. It appears that out of 2,000 teachers in the Indian schools there are fifty-one who wear a religious garb and who are regularly classified members of the Govern-

ment civil service. To direct them to give up their religious garb would necessarily cause their leaving the service because of the vows under which they have assumed that garb.

"The Secretary of the Interior holds, as a matter of Congressional policy, that all orders hereafter made should be directed toward securing the secular and non-sectarian character of teaching; that this is the evident purpose of Congress from its legislation. He holds, further, that the wearing of a distinctive religious garb is not, as claimed by some before him, a violation of any constitutional limitation in respect to religion; that it does not violate the freedom of religion; that it does not constitute an established religion, and it does not prevent or impair the separation of Church and State. He sustains this view by reference to the authority of a well-considered case decided by the Supreme Court of Pennsylvania. He therefore finds that to allow the present members of the civil service who wear a distinctive garb to remain in the service until such time as their service may end, either by resignation, separation for cause, disability, or by death, is not forbidden by existing law or statute, and that while the method of transfers was a mistaken one, the circumstances surrounding them constitute an equity in favor of those who are now in the service and are wearing the garb which should prevent their being excluded from the service by such an inhibition.

"On the other hand, he finds that while the wearing of the religious garb is not a violation of the constitutional limitations referred to, a regulation forbidding the wearing of such a garb by teachers to be hereafter appointed would be equitable, reasonable and within the authority of the Secretary of the Interior to prescribe. This conclusion he establishes by reference to two well-considered cases, one by the Supreme Court of Pennsylvania and the other by the Court of Appeals of New York City. In the exercise of his lawful discretion as Secretary of the Interior, therefore, and in order more certainly to secure purely non-sectarian teaching in the schools, the evident object and aim of Congressional legislation on the subject, he believes it wiser that hereafter no such transfers 'in solido' of school plant and teachers of any denomination to the Government school should be made, and that no set of teachers wearing distinctive religious garb should be by order in the future incorporated into the Government civil service of teachers. His opinion is that while it is neither unlawful nor impossible for teachers in a distinctly religious garb to do non-sectarian teaching, it makes, as between denominations interested that only secular teaching be given, for more apparent equality of treatment not to increase or to add to those now in the service who

wear a religious and denominational garb. Those representing the denomination of the teachers having religious garbs disclaim any intention of submitting any more such teachers for examination as eligibles under the civil service rules. No order or rule, therefore, seems necessary to carry this purpose of the Secretary into effect.

"The action of the Secretary of the Interior is to maintain the 'status quo' by refusing to revive the order which was revoked, and by retaining in the service those now engaged in teaching, although wearing a distinctive religious garb, but to declare his intention strictly to pursue the policy hereafter of maintaining only non-sectarian teaching by Government teachers in Government schools, and, on the other hand, to leave to the various denominations interested full opportunity, out of regular school hours in the rooms of such Government schools, to conduct religious education according to the customs and the tenets of each denomination for the children who themselves or through their parents have elected to become members of such denomination. This solution, it seems to me, is very equitable as to existing conditions, is quite in accordance with the purpose of Congress, and ought to satisfy all persons in interest of the purpose of the Interior Department to do equity and at the same time to carry out the Congressional intent.

"The action of the Secretary of the Interior is, therefore, approved. WILLIAM H. TAFT."

CATHOLIC GIRLS' HIGH SCHOOL DEDICATED

The Catholic Girls' High School, Philadelphia, will be dedicated on the First of November, by the Most Reverend Archbishop Prendergast. The Reverend H. T. Henry, Litt.D., Rector of the Roman Catholic High School, Philadelphia, and Doctor Thomas C. Carrigan, of the Catholic University of America, are the speakers for the occasion. The High School began its actual work September 18 with an enrollment of 560 pupils. There are at present two courses, the General and the Commercial. It is hoped that the students who complete the General course may, at the completion of the Fourth year, be able to enter the Normal School, or take up college work if they desire. Those who follow the Commercial course may, after two years, receive a certificate of ability, but to graduate they will be required to complete the four years' course. The teaching staff has been formed from four religious communi-

ties: each community has been placed in charge of a department, so that the work of one does not interfere with that of any other community.

PUBLIC LECTURES AT CATHOLIC UNIVERSITY

The Fall Course of Public Lectures at the Catholic University began on October 17, when Doctor Frank O'Hara spoke on "The Political Economy of Alcohol." The program of the course follows:

October 24.—"Justinian and Charlemagne," the Very Rev. Dr. Patrick J. Healy.

October 31.—"Catholic Charities," the Rev. Dr. William J. Kerby.

November 7.—"Archbishop Ketteler: a Great Catholic Social Reformer," the Rev. Dr. James J. Fox.

November 14.—"Saint Francis of Assisi," the Rt. Rev. Monsignor Shahan.

November 21.—"Juan Luis Vives, Educator (1540)," the Rev. Dr. Patrick J. McCormick.

December 5.—"Literature and Politics," Dr. Charles H. McCarthy.

December 12.—"Medieval Welsh Romances: the Mabinogion," Dr. Joseph Dunn.

BEQUESTS TO CATHOLIC INSTITUTIONS

Among the numerous charitable bequests of the late Patrick Garvan of Hartford, Conn., the following were made to Catholic educational institutions: \$10,000 to the Catholic University of America, to establish a lay scholarship, to be known as the Patrick Garvan Scholarship, and to be in favor of a lay student from Hartford County, Connecticut; \$7,500 to St. Joseph's Seminary, Hamilton Heights, Hartford, Conn., to establish the Elizabeth Garvan Scholarship; \$6,000 to the Diocese of Hartford, for an ecclesiastical scholarship, to be known as the Edward J. Garvan Scholarship; \$1,000 to St. Thomas' Seminary, Hartford, Conn.; \$1,000 to St. Charles' College, Catonsville, Md., and \$1,000 to Georgetown University, Washington, D. C., to establish a prize in Oratory, the income of \$1,000

to be given the student "showing the highest proficiency in oratory;" \$1,000 to St. John's Industrial School, Deep River, Conn.

COMPLETION OF THE CATHOLIC ENCYCLOPEDIA

The presentation of the fifteenth and last volume of the Catholic Encyclopedia to Cardinal Farley by the editors on Saturday, October 19, marked the completion of this great Catholic literary work. The Cardinal, who has been one of the chief patrons of the project, warmly commended the editors for the accomplishment of so immense an undertaking within the short space of seven years. He spoke of the work as the most important literary and scientific achievement of Catholics in the English-speaking world. At the gathering and dinner given in honor of the editors were: The Rt. Rev. Monsignor Thomas J. Shahan, the Very Rev. Doctor Edward A. Pace, of the Catholic University; Doctor Charles G. Herbermann, Doctor Condé B. Pallen, the Rev. J. J. Wynne, S. J., editors of the Catholic Encyclopedia; Rt. Rev. Monsignor Joseph F. Mooney, V. G.; the Rt. Rev. Patrick J. Hayes, of New York.

PAPERS ON LEGAL EDUCATION

The Section of Legal Education of the American Bar Association which holds its meetings annually with those of the American Bar Association, and whose purpose is the study of the methods of legal education, held its last convention on August 29 and 30, at Milwaukee, Wis. Mr. Walter George Smith, of Philadelphia, Penn., was elected Chairman of the Section for the coming season. The following papers were read at the meeting: "The Work and Aims of the Section," by Mr. Hollis R. Bailey, of Massachusetts; "The Relation of Legal Education to Simplicity in Procedure," by Mr. John R. Winslow, Chief Justice of the Supreme Court of Wisconsin; "The Importance of Actual Experience at the Bar as a Preparation for Teaching Law," by Mr. Harlan F. Stone, Dean of Columbia University Law School; "The Recent Movement Towards the Realization of High Ideals in the Legal Profession," by Mr. Charles A. Boston, of New York.

TRINITY COLLEGE NOTES

The twelfth year of Trinity College opened with an attendance of one hundred and sixty students in the four regular classes, of whom twenty-eight are candidates for degrees in June. Many improvements have been made in the beautiful buildings and a large addition has been made to the extensive campus. Great interest has been shown by the students in the new department of biology, for the head of which the College has been fortunate in securing the Rev. Thomas V. Moore, C.S.P., Ph.D., of the Catholic University. Equally satisfactory is the coming of the Rev. Nicholas A. Weber, S.M., S.T.D., Professor of Church History at the Catholic University, for similar work at Trinity. Two other new members have been added to the teaching staff of 1912-1913, in the departments respectively of French and physics. Since the spring of 1912, Trinity College has been affiliated to the Catholic University of America, the first to join in what will soon be a nation-wide movement.

On October 24 the students tendered a reception to His Excellency the Most Reverend John Bonzano, D.D., Apostolic Delegate. Mgr. Ceretti, Auditor of the Papal Legation, introduced the president and the members of each class one by one. With Mgr. Bonzano were the Rt. Rev. Thomas J. Shahan, D. D., Rector of the Catholic University, and the University professors who are also on the teaching staff of Trinity College—the Very Rev. E. A. Pace, Ph.D., the Very Rev. T. E. Shields, Ph.D., the Very Rev. C. F. Aiken, D.D., the Rev. William Turner, Ph.D., the Rev. W. J. Kerby, Ph.D., the Rev. T. V. Moore, C.S.P., Ph.D., the Rev. C. A. Dubray, S.M., Ph.D., the Rev. N. A. Weber, S.M., S.T.D., the Very Rev. J. F. Fenlon, S.S., D. D., spiritual director of the Students; the Rev. J. W. Melody, D.D., chaplain, and the Rev. J. A. Floerssh, Secretary of the Apostolic Delegate. Following the ceremony in the parlors, there was a musical entertainment given by the students in the auditorium, when Miss Blanche Driscoll, president of the Senior Class, offered homage to the distinguished guest, and Mgr. Bonzano replied in a short speech of appreciation and good counsel. Mgr. Shahan also spoke briefly of the history of Trinity College. Mgr. Bonzano, Mgr. Ceretti and Mgr. Shahan dined with the reverend professors at the College and later met the students again informally. PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Conservation of the Child, A Manual of Clinical Psychology Presenting the Examination and Treatment of Backward Children. Arthur Holmes, Ph. D., Philadelphia, Lippincott & Company, 1912, pp. 345.

This book is Volume X of Lippincott's Educational Series, edited by Martin Brumbaugh, Ph. D., Supt of Schools, Philadelphia. The author, Dr. Holmes, assistant director of the Psychological Clinic, and assistant professor of psychology in the University of Pennsylvania, sets forth the aim of the book as follows: "The rapid growth of the new clinical psychology and the inauguration of Psychological Clinics in connection with various institutions have made the need of a book on this subject peculiarly felt by students and workers. The Psychological Clinic at the University of Pennsylvania was the pioneer in this country. Its sixteen years' existence, its accumulation of records and the present high state of organization to which it has been brought, make an account of its history and function especially valuable. This monograph aims to give a practical description of the inauguration and operation of a psychological clinic. Being practical, it does not attempt to go deeply into the abstract principles underlying clinic methods. While giving several systems of mental tests it does not, for example, offer any extended discussion of their psychological bases, nor does it enter into an exhaustive criticism of the definition and classification of mental defectives, but contents itself with pointing out how the more common criteria have been applied in practice. Nevertheless, the work is a unit in itself. It covers the field of clinic operations. It offers a practical guide to the psycho-clinician, and at the same time extends its discussions of retarded children far enough to make it valuable and interesting to the teacher, to the medical man, or any one else interested in child-welfare. It includes, therefore, tests and measurements gathered from different sources and compacted into a form readily applicable to the diagnosis of special children."

Dr. Holmes has hewn close to his lines throughout the book. He presents to the reader the results of many years' experience in the psychological clinic under the direction of Dr. Lightner Witmer, the pioneer in this field of applied psychology. While the book is primarily intended for the specialist, it is written in such a manner as to appeal to any intelligent reader who is interested in the problems of child-life. Naturally, the work is not intended as a bit of pure literature; its aim is utilitarian; nevertheless, it is a pity that more care was not exercised in the details of style and in proof-reading.

The brief historical sketch of the treatment accorded to the less fortunate classes of our children will prove acceptable to teachers and parents who have not time nor opportunity to consult the sources. The author's purpose in this introductory chapter, as, indeed, throughout the book, does not explicitly take into account many theoretical questions of popular interest which are naturally involved, nor does he at times seem to be aware of the suggestiveness of some of his facts. After setting forth the cruelty of the ancients towards unfortunate children, he notes, "The relentless cruelty of the ancients changed to kindness among the early Christians for whom Christ's ministry to the demon-possessed became a divine example. Notable leaders of the early Church, like the Bishop of Myra (the St. Nicholas of to-day), in the reign of the Emperor Constantine in the west about 300 A. D., devoted themselves to the care of these unfortunates, and Euphrasia, closely related to the royal household of Theodosius, retired at the age of twelve to the convent of Thebiad for the same purpose."

Science, therefore, is not the pioneer in this field of labor; the Church and her devoted children have been laboring in the field for more than sixteen hundred years. The Church's attitude, we are told, "changed to the lighter and more frivolous attitude of the Medieval period. When paganism broke out anew in the Renaissance, the old pagan attitude reappeared, a change which our author fails to attribute to its proper source, for he tells us "such friendliness, however, based only on fancy and superstition, could not be other than fitful and uncertain. In the Renaissance the pendulum swung back again towards the ancient cruelty." He seems to forget his earlier state-

ment that the Christian attitude is based on the example of Christ and the Church still remains true to the example of her divine Founder. In a materialistic world there is no room for the weak, in the struggle for existence and survival of the fittest they must be banished. The reformers early showed their lack of the spirit of Christianity in the treatment which they accorded to imbeciles, "Luther and Calvin both denounced imbeciles as 'filled with Satan.' As a cure for their condition, beatings, scourgings, and other forms of inhuman treatment were resorted to in order to drive out the possessing demon."

No one can read Dr. Holmes' book without being aware that the author is candid and wishes to be entirely fair, but it is equally obvious that the modern trend of the materialistic school finds expression in the new movement for the "conservation" of subnormal children. The eugenic ideal crops out at every opportunity. The inference from such passages as these is obvious enough. "According to the more conservative estimates, 100,000 to 180,000 defectives with irremediable nervous lesions, rendering them unfit for social life and propagation of their kind, live in the United States to-day. . . . Out of such public agitation and education must eventually grow the larger development of legislation which will not only expand itself in housing, feeding, and training imbeciles, but will see to it that the community protects itself from itself by careful segregation and prohibition of marriage among those known to be subnormal."

With legislation of this kind in prospect, it will behoove many suffragists and suffragettes to make a careful examination of themselves, or, better still, to visit some psychological clinic to ascertain with reasonable certainty to what classification they belong. There are so many imbeciles abroad that it is rather dangerous to pass drastic legislation with regard to them, unless the legislators be assured that they will not be affected by it. Such a passage as the following, coming as it does from the leading psychological clinic in the country, should make many a one pause before voting for any rash legislation regarding imbeciles: "Hardly to be distinguished from the normal child is the high-grade imbecile, and here the classification is especially difficult and can be made only by careful

and sometimes prolonged observation, though it is easy to distinguish him from the normal child who makes good progress in school. Between him, however, and the dull or backward school child there are, on the surface, no physical differences. It is only the closest investigation of his heredity and life-history that certain ancestral neurotic tendencies and accumulations of little departures from the normal are discovered, and that will finally decide the case. It is especially to this class of high-grade imbeciles, and to some extent middle-grade imbeciles, that the *idiots savants* belong." No matter what the mirror reflects, if you would be sure of your mental status, go back and search out your family tree; if you should happen to find a great great grand aunt and a seventh cousin who exhibited little departures from the normal, the Fates have you and the laws enacted under the interest of the Eugenic Society will see to it that you will be denied marriage and progeny and will be eliminated as rapidly as possible in order that your more fortunate fellow citizens, who are chiefly fortunate in not being related to you, may lift the race to a higher plane. "These aments [imbeciles, idiots savants, etc.,] often show the most remarkable talent in one direction or another. This, very frequently, takes the form of some manual dexterity, like drawing, wood-carving, or carpenter work. Sometimes music claims their genius and they accomplish wonders in a short time. Mathematics also attracts some, and the 'lightning calculator' of public exhibitions frequently belongs to this class. . . . Unless such high-grade imbeciles are carefully trained in habits of labor, and placed in an environment where they will not come into competition with normal men, they are likely to lose one job after another and finally drift into the vagabond or ne'er-do-well class."

Modern science has discovered that the Church did not understand how to deal with imbeciles and she proposes to remedy the evil. Each of us shall have to be tabulated and we shall have to abide by the infallible decisions of the psychological clinicist. In view of this, a pathetic interest attaches to a passage in Dr. Holmes' book in which he tells of the effort of a low-grade imbecile to bribe the attendant to change his classification to that of a high-grade imbecile.

Catholics will recognize the resemblance of the clinicist to a father confessor in the following: "To this may be added another reason why moral cases should be examined alone. There is always the possibility that a modicum of self-respect may remain to the bad boy. He, therefore, may wish to maintain his reputation for honesty and uprightness in the eyes of strangers who, he may assume, know nothing of his past. If, however, his case is fully described to the psychologist in his presence, the last vestige of hope of reform from this one source is gone. Oftentimes this means much when the psychologist is to become his adviser, possibly his friend, for several months. Under these circumstances it is advisable for the examiner not only to let the child tell his own story, but also to conceal from the child the extent of his knowledge derived from other sources. It is well to accept the boy's own account, and reserve other information in order to check up his statements concerning himself and to be forearmed against any surprises. If it be desired at any time to secure a full confession from a boy, this should never be done with the intention of humiliating him, and should never result in embittering him. It should be made with an idea that the slate is to be wiped clean and a new start made." This is a new expression for absolution, but then the clinicist has not been ordained and so cannot administer a sacrament. The clinical practitioner, however, has one advantage over the old-style confessor; he brings physical examination to the aid of examination of conscience and there are lady-confessors for ladies, and gentlemen-confessors for gentlemen. "The physical examination is usually made in a room separate from the regular clinic room. It is best, usually, to have as few persons as possible, it being necessary to remove much or all of the child's clothing in order to make the examination. The parents or others accompanying the child should be present only in exceptional cases. The physician, because of his professional standing, can secure admissions of moral lapses where no one else can. For the same reason, arrangements are made to have the girls examined by a medical woman, and a boy by a medical man."

The book is full of valuable hints. Every teacher should read it and a great many parents would find it helpful.

THOMAS EDWARD SHIELDS.

The Growth and Development of the Catholic School System in the United States. Rev. J. A. Burns, C. S. C., Ph. D. New York, Benziger Bros., 1912. Pp. 421.

This book might be called Volume II in the History of the Catholic School System in the United States for it is a continuation of the author's earlier work on the Origin and Development of the Catholic School System in the United States. It takes up the subject at about 1840, the period of the great Irish and German immigration, and brings it down to the present time. It goes beyond the strictly historical, however, and presents material which will promote a better understanding of the reasons which gave birth to the Catholic School System and the principles for which it stands.

The history of the religious communities especially active during this period is not less interesting than that of their predecessors in the field, which the former volume contained. The accounts of each, which are necessarily brief because of the number considered, are tersely presented, and with the aid of the references added, will make the book a real contribution to the history of the teaching orders in this country. One notes that all of the communities are remembered, and that the main theme, viz., their influence on the schools, is not made secondary to the history of any community. The estimate of the relative influence of the communities of men in the development of the elementary school will be instructive to readers abroad who sometimes marvel at the preponderance of the teaching sisterhoods in our American Catholic schools. For the understanding of this condition and many others which have an economic aspect, a special chapter on the Economic Side of the School Question is added.

The history of the discussion of the School Question as it was maintained by Catholics and Protestants, and the controversy which resulted from the divergent views of Catholics themselves, the author has tried to treat objectively. He has for the most part succeeded, but even the historian must find it difficult, if not impossible, not to be affected by the views on which there is among Catholics of the present time so great an unanimity of opinion. The result of the discussion on the de-

velopment of the schools is for the historian the important factor, and this in the present instance has been well shown. With such a theme in mind, the reader will, it seems, duly appreciate the Poughkeepsie, and Faribault Plans and the other arrangements for the conduct of State-supported Catholic Schools which Doctor Burns faithfully records. The chapters on the schools of foreign nationalities, the German, French, Italian, Spanish, Bohemian, Greek, etc., offer fine vindication of the policy adopted by the Catholic hierarchy in regard to the education of the immigrant children, and the survey of current movements and problems with which the work concludes, will convince the unprejudiced and the liberal-minded of the mighty service which the Catholic Church is destined to render to education in this country. Catholics should be glad to give the book and its companion volume a wide circulation.

PATRICK J. McCORMICK.